

To the Christian reader, Iohn Olde wyssheth grace / mercye and peace / from God the father
and from his sonne Iesu Christ our Lorde & onely sauour.

F Orasmuche (moost gentle reader) as euery pryest vnd•• a certayne
degree in scholes is bounden by the kynges Maiesties most gracious iniunctiōs
to haue prouided by a daye lymited for his owne study and erudicion y• whole
Paraphrase of D. Erasmus vpon the newe testamente •oth in Latine and
Englishe: And where I heard neuer|theles in the begynnyng of this last somer
by the Pryn|tout▪ my very hertie good frend Edwarde Whitchurche, that the
Paraphrases vpon seuen of Paules Epistles, that is to saye, to the Ephesians,
Philippians, both thepistles to y• Thessalonias, both to Timothee, and thepistle
to Philemon were neither translated ready to the Prynte, ne ye• appoynted
certaynly to be translated of any man, so as thafore mencioned in|iunction
should be lyke in this case to be frustrate of his due execucion, the ig|noraunt
priestes iniunction breakers (as they are in other thynges ynowe bel|besydes
that) and the symple vulgare people hungryng and thirstynge after
ryghteousnes, by wantyng of these Paraphrases, vnfedde: and not onely
vn|fedde for lacke of suche liuely playne exposicions of the scriptures, as the
Pa|raphrases in most thynges are, but also by reason of the continuaunce of
acl|customed vanities (yea rather blasphemies) in the churche, they are
broughte throughe the Popishe persuasions of the couetous gredye missal
sacryficers, into daylye encrease of errour and ignoraunce more and more.
And al|thoughe it myght be iustely answered vnto me, that it is not the onely
lacke of the translated Paraphrases, wherby the commune people communely
con|tinue still in ignoraunce, but muche rather the lacke aswell of good wyll
as habilitie in the priestes and curates, that reade the good Homylies al ready
set forth, and the scriptures with cuttyng, hackynge, hummyng, cheopping and
mynceyng after such sort, as y• people are in most Parishes not only broughte
into a great tedious wearynes bicause of the vnsauery & imperfite readyng
pronoũcing & pointing of those good thinges, but also into a certayne
cōtēpl|tuous lothsomnes & hatred therof, seing their curates beare so lytell
good wyl & so vnto warde to the furtheraūce of gods worde & glory, to their
parishene•s erudicion, & so diligent to cōtinue & aduaunce their popyshe
pryuate masses & other straunge tounge service to passe awaye the tyme &
to kepe both thēsell|ues & the people blynde styll: yet myne vnfeyned hope &
trust is, that lyke as y• almyghtie euerlyuing God the father of our lorde Iesu
Christe (& by Christe of al perfite christians) hath of his owne vnspeakeable
mercye to this mooste Emperiall Realmeward, geuen so gracious, so godly, so
vertuous, so learned|ly toward and so faythful a Christen Kyng, and most
worthy supreme head euē our most soueraine lord king Edward y• .vi. to rule
gouerne, nourishe & defend it: who by thaduise, ministry and trauaile of his
victorious & most noble vn|cle the Lorde Protectours grace, & other of his
mooste honourable Counsayll,

seketh the kyngdome of heauen and the righteousnes therof, aswell in free
 set|tyng forth of the most holy sacred scriptures by iniunccions and visitoures,
 as in diligent placeing and sendyng abroad of moste excellently learned
 readers and preachers to instructe his subiectes in the true knowledge of
 them selues and of God, and in theyr bounden dueties to theyr superiors, and
 also in christi|an charitie to their neighbours: so he will also of his moste
 haboundaunte ry|ches of mercye and inscrutable power contynue (wyth
 daylye encrease) suche forewarde hertynes and hertye forewardenes of
 earnest godly procedynges in the Kynges moste Roial Maiestie, by the aduise,
 ministerie, and trauayle fore|sayed, as (the ignoraunt ministers being
 charitably amoued from their ecclesi|asticall cures hauyng competent in other
 trades of lyfe to rest vpon, and reas|onable necessarie prouision for the
 honest mayntenaunce of learnyng & good ministers beyng had) that father of
 mercies and Lorde of glorie, whose waies are vnsearcheable and
 iudgementes incomprehensyble, by whose wisdom all thynges are swetely
 disposed and ordred, wyll (in case we be seruent in hear••e prayer and not
 slacke in rendryng thanks vnto him for his excedyng mani|folde benefites)
 sende conuenient, w•llyng and l•stye forewarde workemen in|to this his most
 copious great haruest of Englande, aswel to the extirpacion, banyshement, and
 •o•yng out of popyshe faythe, false religion, cankred opinilons, heathnyshe
 rites, idoiatrous worshyppynge, superstitious deuoucions, disguysed myssall
 sacrificeinges, aduouterous conuersacion, and other grosse vile iniquities
 arysyng and growing (to the contempt and dishonour of the li|uyng God) as
 braunches out of the roote of the Romyshe Antichristian religil|on: as also to
 the plantyng, setting forth, and glorifyeng of the moste vndefylled lawe of the
 Lorde that conuerteth soules from naughtyness to godlynnes: to the sincere
 teaching of the most sacred religion of Christ, and the true wour|shyp of God:
 to the reformation of maners and also to the expressyng of godlly behaiour
 in outwarde conuersacion both in the minstre and parishene•, to walke in
 loue as Christ hathe loued vs, in Christen almose dedes, in scripture|ly fastyng,
 in ghospellike prayer, in rendryng thanks, in lifting vp pure han|des, in
 pacience, long suffryng, perfite charitie, temperaunce, sobrietie, chastitie,
 brotherly compassion and true obedience towards the Kynges maiestie and
 all other set in autoritie vnder hym: and in other offices, workes, dedes and
 vertues, that God requireth and commaundeth by his actes, proclamacions,
 and decrees most earnestlye and straightely mentioned in his mooste holy
 per|fite booke the Byble, so as God (I doubt not) shall vouchesafe long to
 preserue vnto thys Realme y• most vnspeakable worthy leuel y• kynges
 hyghnes: and defendyng it frō the daungerous plagues & curses due vnto the
 wicked chil|dren of vnbelefe, shall vouchesafe also to powre vpon it the
 mercies & blessyn|ges in most pleyntuous habundaunce that he hath
 promised by the same booke to the beleuing chyldren of obedience. Vpon these
 respectes, hope & consideracil|on, and seing thaforenamed seuen Epistles
 (whiche in dede are as necessarye & requisite pieces of scripture to the

furtheraunce of Christes religion, & christen maners as y^e rest of the newe testamēt is) to be left vntrāslated: I toke in hāde to trāslate thē at such seldome leasures as I possiblie could frō mine other pro|phane trauailes incidēt to my drudging vocaciō spare, & now at last haue finilshed thē: not doubting, albeit I cōfesse my self (euē frō y^e botome of mine he•t) as vnmete for this kinde of office as a cartes of husbādry to be a caruer at a noble mans table, yet y^e this my rude trāslaciō is bothe accordyng to y^e texte in euerye

Page [unnumbered]

sentence agreeably to the Paraphrastes mynde, and playnlye Englished to the vnderstandyng of the moste vnlearned Englyshe men, for whose erudicion I did take vpon me thys laboure. For althoughe curious soughte termes of Rhetoricall Englishe, in thys translacion woulde better please the delicate eares and fyne wyttes of men fynely broughte vp in trickyng of termes and tounes, yet in asmuche as these translated Paraphrases are set forth for the informacion and playne teaching of the Kynges maiesties playne Englyshe subiectes that vnderstande none other but theyr owne natiue barayne tongue, I thoughte it rather better to seke the edification of the playne vnlearned by playne termynge of wordes, than by tedious circum•ocucion to make a Paralphrase vpon a Paraphrase, and by that meanes, not onelye to leaue the simple vulgare people vntaught or neuer the better, but also in vayne sekyng after curiositie to be iustly laught to scorne, for bunglyng at the thyng that is ferre aboue my capacite. Therefore where vnnecessary fynesse wanteth, accept true meanynge playnesse. And (good reader) be not of the nōbre of those men, whiche leade and get an easye and a wealthye lyfe almoste altogether by deprauinge, comptrollyng, querellyng, mysreportyng, and fault fyndyng at other mennes doynge (whose studye is to doe some good) and loyter the tyme them selues and do no good at all. But in case thou chauncest to fynde any notable faulte in this my grosse translacion, whiche hath escaped me either for lacke of lealsure or learnynge, I besече thee correcte it charitably with aduysednes, so as the readers and hearers thereof, maye the better and more expressely perceauie the Paraphrastes mynde▪ considrynge howe profitable doctrine for these oure present daungerous dayes the Paraphrases doe importe, aswell in teachynge Christ sincerely, and in setting forthe of Christen manners playnlye, as in rebukynge vice & wicked customes sharply. I ment not by thys my translation to hunt after worldly commendacion or temporall rewardes, God is my witnes, but to do good to the best of my poore vnlearned talente, vnto the symple vulgare sort, who I perceiued by most euidēt experience at y^e kynges highnes visitacion, wherin I vnworthye was a wayting ministre, were glad & confor|mablye willyng to heare the pure word of God, & obedient to receyue the Kynlges most godly iniūccions traynyng them to y^e same: & so they would contynue, in case theyr ordinaries, Curates, & ministers were not try•lers and hynderours therof, and

if they were not seduced, and taught by sedicious earewhisperours contrary to the worde of God & the Kynges hyghnes mooste godly gracious procedinges, onely for pelfe, belycheare, ease and lucre. But take me not, that I meane all them to be triflers, hynderours, or sinistre resisters, that are ordina|ries, curates or ministres. For there are some of the chiefe & Byshoppes, & or|dinaries which w^t all their possible earnest labour and paynes tendre the gos|pelles affaires, god be thanked for them: And sondry other curates & ministres (whō I know) althoughe to fewe, are honest and diligently well wyllynge to|wardes the trueth in diuerse shyres, where I wayted vpon the kynges hygh|nes visitours, especyally in Lincolneshyre and in other shires of that Diocese. And I verayly trust in God, that the nombre of the honest sorte shall dayly en|crease there aboute more and more, by the industruous ministerie and vni|forme concurrence in holsome doctryne of the Byshoppe and Deane of Lin|colne, and the rather by the helpynge forewardnes and forewardyng helpe of the deuoute woman of God, the Duchesse of Suffolke. But I meane onely

Page [unnumbered]

certaine sortes of ministers, whom ou• noble learned Paraphrast Erasmus paynteth notablye out in the person of the Euangelistes and apostles: of whō, one sort are those, that beyng altogether vnlearned had leauer cōtinue styl like Horses and Mules without vnderstanding, than to acknowlege their igno|raunces and blyndenes and laboure for better knowledge to become the chyl|dren of lyght. These are dogges y• can not backe, & ouerseers that can not see. These are also the blynde guydes, whom whan the blynde doe folowe, not the blynde guydes onely but the blynde folowers also (as our sauour Christ him selfe testifieth) doe fall bothe in to the ditche of errour & endles dānacion. The seconde sorte are they, which beyng noseled & roted in worldly pelfe, belycheare & promociō obtained by coūtrefaite crouching, hipocritical lowting, & by mea|nes of their courtely frēdes wil rather obstinately resyst & murmure agaynst y• kinges maiesties most godly trauailes & procedinges as much as in thē lyeth, & with slaūderous dissuasions, & perplexe impertinēt interpretaciōs go about to bryng the most pure playne worde of God in to contempte, yea and to incēse the people to tumultes, sedicions, rumours and rebellions, (as practiced ex|perience hath of late dayes mooste lamentably taughte vs) than they woulde lose or forgoe any iote of their worldely wicked pompous Mammon, or (for conscience sake) submytte thē selues to the trueth of y• scriptures, or any syncere godly quietnes. These are the cursed shepeherdes of Israell, that eate vp the fatte of the shepe, and clothe them selues with the wolles: that slea the best •edde and nourishe not the flocke. These are the damnable hipocrites that shute vp the kyngdome of heauens before men, in forbyddyng, dissuading and discour|ageing them from readyng or meddlyng with the scriptures, (whiche be the breade of the

soule) and wyll nether entre in them selues, ne suffre them that woulde. These are y[•] false doctours, that S. Peter prophecied of before hand, which slyghtly bryng in pernicious sectes amonge the people, denyeng euen y[•] lord that bought them, and throughe couetousnes by feyned woordes make marchaundise of men. These are the incarnate angelles of Satan, which with theyr fyne maner of crepe a bosome and outwarde pretence of holynes, trans|forme them selues into the angeles of lyght. These are the y[•]ching eared mailsters and spirites of errour, that teache doctrines of deuilles and inconuenient thynges for fylthy lucre sake, hauing their consciences marked with an ho[•]e yron, and teaching genealogies & endles riedles that engendre questions, more than edifie to Godwarde. These are the Antichristes that against al the whole scripture, & to the vndenyable de[•]ogation of the merite & dignitie of Christes death & blodsheading done once for all, take vpon thē dayly to sacrifice for the [•]emyssion of synnes of the quycke and the deade: & teache swete to be sowre, & sowre swete, lyght to be darknes, & darknes light. These are also y[•] right sonnes of their right father the deuill, that hath bene a murtherour & alyer frō the belgynnyng. Finally these are the whelpes of the roaring Lyon the deuill, y[•] goeth about sekyng by their ministry, whō he may deuour. A thrid sorte there is, whiche for the sauetie of their pelfe and promocion, employe their studyes and forecastyng pollycies to please all partes, thynkyng in their owne phan|tasies that to be possible to them, that Christ our most true doctour sayth is im|possible, to serue both god & Māmō. These are they, by whose occasion y[•] people halt betwene two opiniōs, not knowyng what is best for thē to folow, wheth^{••} God or Baal. These are the messagiers of Laodicia, whose workes are nother

Page [unnumbered]

colde nor whote, but betwene bothe, smellyng neither to mucche of the ghospel, nor to lytell of pope[•]ie. And yet they must be called fauourours of the trueth, for they woulde fayne all thynges were well, so it were not long of them. These woulde fayne haue Goddes corne to come vp, but yet they dare sowe none, longer than the worlde (as they saye) maketh faire wether. And notwyth|standyng the more parte, yea and to mucche the more parte, of ecclesiastical par|sons be of these three sortes, that is to saye, eyther of blockheaded asses, plaine professed enemyes, or doublefaced frendes: Yet God of the habundaunt riches of his exceding great mercies, hath reserued vnto him selfe some syncere Bys|shoppes and preachers in this Emperiall Realme, to erecte and confirme the towardenes of the true meanyng fauourours, to comforte the weakeharted, & to confounde the stow[•]e rebelles, (the golden cupped courteours of the prowde whore of Babylon) with [•]he myghtye swearde of the spirite, whiche is the word of God. And for theuidenter declaracion of his mercies to his Englishe flocke, and for the gloriouse[•] enhaunceyng of hys own kyngdome and glorie in thys Realme, in

forewardyng the godly labours and industruous trauailes of hys faythfull ploughmen the ministres, (in despighte of all hys enemyes) God (in whose hande all kynges heartes are) hathe put in to the hearte of oure mooste Royall worthy kyng, Edward the. vi. not onely, lyke a moste Christen lo|sias, by the ministerie, trauaile, and studious endeouours of his moste faythfull deare Vncle the lorde Protectours grace & other of his most honorable Coū|sayle, to abolyshe idolatrous sacrificeinges, and superstitious customes, and to restore the true worship, religion and gospell of Christe in to his pristine sin|ceritie, purenes and lybertie agayne, but also lyke a moste prudent yong Sa|lomon to buylde vp perfytely the Lordes house, and to walke (after the example of the olde Salomon) as it were before the porche of the temple, lyke Goddes true minister, to expell and kepe out all false worshyppinges, popishe Goddes seruice, vayne ceremonies, pernicious sectes, sedicious tumultes, fylthye er|roures, and noughtie lurkyng hereticall opinions, from amonge hys Christen Englyshe subiectes, whiche is the lyuing temple of God, and to trayne, ordre and gouerne them with the rule of holsome lawes (to the banishement of vn|godly licencious libertie, that men are nowe a dayes to muche geuen and bent vnto, and to the nourishment of vertues, whiche God requireth) and also to kepe and defende them from all intestine tumultes, daungers and inuasions, that myght perchaunce be intended by forayne or homedwellyng enemies. Forasmuch than as al the kinges maiesties obedyent true subiectes, are now most strytely debtebounden generally to rendre most humble perpetual than|kes to God, throughe our lorde Iesus Christ, for his excedyng vnspeakeable mercies and most bounteous liberall benignitie powred in most habundaunt wyse vpon vs, nowe already sene by manifolde proued miraculous experilences, in sendyng vs so godly a yong Kyng, in placeing so noble and so religilous a Protectour, & in prouiding so worthy a prudent Coū|sail: And lyke as we may be most vndoubtedly sure, in case we lay fast hold on y[•] promisses of god, & stick hard to his gospel w^t cōstaūt belefe of our hert, w^t vnfeined cōfessiō of our mouth, & frame our cōuersaciō w^tout grudging agreably to y[•] same, y[•] he wyll cōtinue, maintene & increase his trasoures, blessinges, & liberal benefites vpon vs: Euē so it standeth vs in hāde w^t al vigilaūt circūspection generally to be|ware, y[•] we take not these graces of god so gētly, so frely & so bounteously geuē

vnto vs, in vayne, lest for oure neglygente vnthankfulnes, contemptu|ous stubburnes, outrageous licenciousnes, and dissolute vnthriftines, he with|drawe his blessinges, and take away these most precious Iewelless, treasours, and benefites from vs, and so for our owne wicked desertes iustely leaue vs to our selues, to worke the thynges that are not conuenient euen with gredy|nes, and to receyue therfore the rewarde of errour. Therefore to be playne with the (good reader) seyng that our moste bounteouse mercyfull

God almyghtye, doeth aswell in powryng these hys mooste plentcouse proued blessinges vpon vs Engyshe folkes without our deseruynges, as in his longe sufferaunce and wynkyng at our daylye practised naughtines, inuite and most gently prouoke vs vnto repentaunce: I thinke it not best for vs to mocke on styll with God, and to contemne the riches of his goodnes and long suffraunce. For God wyll not be mocked for vs. And yet yf a man any thyng earnestly marke the maners of this roiall rufflynge worlde, it woulde seme, that men thynke that there is no God, either that God is a slepe, or elles that he is not so greuously displeased with the fylthynes of synne and disobedience, as the holy scripture in all places reporteth him to be: or at leaste that the scripture is not the woorde whiche declareth the cōmaundement and trueth of God. For it is a monstrous mater to marke, howe shamelesly the Romyshe ympes, slaunder, deprauē, and abuse the moste holy sacred worde of God, the Byble, and the true preachers and expounders of the same, namyng it falsely the newe learnyng, and thē new fangled felowes: and howe hansomly they vpholde, and how stubburnely they continue theyr popyshe baggage of dumme ceremonies, idolatrous worshyp|pynges, heathnyshe rites, cankred opinions, disguysed deuotion, missall sacril|ficeinges, faythles phantasied workynges, and other trades of countrefaycte superstitious religion, estemyng the trueth of God to be a lye, and the lying Prophecies of Methodius and other fonde imaginations to be the trueth. It is an horrible thyng also to heare the blasphemous swearyng, sturdye diso|beyeng, traiterous rebellynge, false rumours inuentyng, deuelishe backby|ting, slaunders caryeng, sedicious murmuring agaynst the trueth and al god|ly procedynges, and to see the hellyshe workes of palpable darkenes that are exercised nowē a dayes. Whan was there euer more disdayne, and more excesse of costly apparell vsed, and lesse clothynge of the poore than nowē? Whan was there more haftyng and craftyng to scrape money to gether, and lesse succou|ryng of pore wydowes, fatherles children, and poore neady impotent persons, than now? Whan was there at any time more forecast to ioynē house to house, and lande to lande, and lesse hospitalitie, than nowē? Whan were there in anye age īo many gorgious buyldynges set vp, for wealthe mens pleasures, and fewer hospitalles mayntened for poore mennes succours, than nowē? Whan was there more destroying & enclosyng of whole townes, villages and cōmins to some one mannes priuate vse for the nourishyng, rearyng and stoaring of shepe and brute beastes, wherby straunge Realmes, are enryched, and so lytle studie to maynteyne tyllage and to nouryshe tall yomen, to thencrease of the commē strengthe of this theyr owne natyue Realme and to serue to kynges Maiestie in his necessarie affaires, than is nowē? Whan was there euer more pollyng, pylling, theuing, robyng, extorcionyng & brybyng, & lesse restitution makyng than nowē: Whan was there at any tyme more holsome lawes made for the commē wealth & good ordre in euery estate, and lesse obserued and obey|ed,

than nowe? Whan was swearyng and takyng of othes vpon the holy euāgelistes more solemnely vsed, and lesse truth or promysse kept than now? Whā was excessyue riotous bankettyng, pottecompanyonyng, and belychearynge more outrageously vsed, and the pore hungriousnes lesse refreshed, than now? Whan was shameles whoremongyng more licenciously frequented withoute punishment, than nowe? Whan was holowe herted flatterye and craftye de|ceauyng, more practiced, and lesse hertye frendeshyp steryng, than now? Whā were parentes more negligent in vertuous bryngyng vp of their children, and children more disobedient to their parentes, than nowe? Whan were maisters more vnlouyng or strayterlaced to their seruantes, and seruantes lesse dili|gent and trustye to their maisters, than nowe? Whan was there more quycke bargaynyng among men, and lesse true dealyng, than nowe? To be short, whā was there mo ghospell talkers, and fewer ghospell walkers, than are nowe? Whan was there so many ghospell bablers, and so fewe ghospell folowers, as nowe? And finally, whan wente Christe in his ministres so diligently on prealchyng and founde lesse faythe vpon earthe, or was lesse entreteyned, than now? These thynges therfore respectuely weyghed and conferred together, are euy|dent profes, that lyghte is comen in to the worlde, and men haue rather loued darkenes than lyght. And it is also an aunciente practice of the father of the popes malignaunt church (that most diligent preachyng prelate doctour de|uyll) whan he can not get him damnable disciples ynowe to sactisfie his gredy lust, throughe his poperye, by reason of the cleare lyght and powre of the ghos|pell shynyng forthe, to take vpon him to be a fyne forewarder of the ghospels lybertie: that is to saye, to instigate men, in pretense of the ghospell, to scrape and cloyne in to their handes as muche possession as they can, to thintent that (the godly learned preachers and ministres now lyuing beyng once deade, and no competent prouysion for preaching nor learned men beyng had) there may growe in more blinde popery, barbarousnes and ignoraunce in our posteritie, than was in or before oure tyme. And so the laste errour shalbe worse than the farther. For (as Salomon sayeth) whan preachynge ceaseth, the people shall runne hauocke. And it is that subtyll Satans practise also, in pretence of the ghospelles libertie, to cause men to make their belies their Goddes: as we see dayly (alas therfore) euery lyghte headded ydle person, and euerye raungeyng ruffion shamelesly pampre his paunche with fleshe and delicates, regardynge neyther ordre nor cōmune wealth, sparyng nether place nor time, ne yet geuing god any thākes at al ether for fleshe or fishe, meate or drinke, as it may appeare by their impudent abominable lyuinge, & couetous gredynes of worldly plealsures: in swearyng, whoring, dyceing, cardyng, braullyng, raylyng, braggyng, querelling, fighting▪ piking, stealing, robbing, bawdy talkyng, & in al kyndes elles of hellishe iniquitie. And so by that reason (ouer their own dānable estate) the poore symple vntaught weake brother, for whom Christe died, seying thys lybertie and thys iniquitie ioyned together, is by and by offended, and defyeth the worde of God, because of that rashe beastly bellyed mannes wyckednesse, whiche prateth of the worde and lyueth cleane contrarie agaynst it. Thus the deuyll (I saye) purchaseth to him selfe and to

the fyre of hell, as many or rather mo slaues by his countrefaite ghospellyng, than he did before with open ido||latrous popery mayntenynge.

Nowe therfore goe downe in to thy selfe (good reader) and see what case

Page [unnumbered]

thou standest in, for thou seest by experience that the dayes are euyl. Lo●e not the good oportunitie that God hath lent thee. For all that saye, Lorde, Lorde, shal not entre into the kyngdome of heauen, but he that doeth the fathers wyll whiche is in heauen. Althoughe we are made ryghteous before God throughe onely fayth, yet we muste expresse our fayth by suche charitable workes before men, as God commaundeth, or els our faythe is deade, and become no faythe. And thoughe we are sauēd throughe grace, yet we may not abide in synne stil, that grace maye abounde. For lyke as whan a synner repenteth, there is a me|rye heauen, the Angelles reioycing for gladnes: euen so whan a man repenteth not, but lyueth styll in infidelitie and synne, he maketh the holy ghost sadde and a sorowfull, heauen. And thoughe we are quyckened together with Christe of his owne fre mercye without our deseruynges, yet we are commaunded by his holy worde, to mortyfie oure carnal membres vpon earth, that lyke as we haue in tymes past made them seruantes of vngodlynnes from one naughtynnes to an other, so we shoulde henceforth make them seruantes of puritie into sant|tification. For he that gaue vs Christ to be our newe garment, badde vs (by his Apostle Paule) put of the olde Adam: or elles Christe woulde not stycke cleane on our backes, onlesse olde Adam be stryped cleane of, wyth all his raglged rotten patches of infidelitie and sinfulness. And he that sayeth: *Let us put on the armour of lyghte*, sayeth fyrste: *Let us cast a●uaye the uuorkes of darknes*. For lyke as God loueth to be wourshypped onelye accordynge to his owne worde and byddyng: so he curfeth all them that inuent or vse other kyndes of worshyppynge or seruyng of him besydes his worde. And lyke as God filleth them with his grace that reuerently and truly vse his holy name: so he fylleth them also full of wikednes, that be swearours: and maketh his plague of ven|geaunce to hang styll ouer their houses that abuse Goddes name. And lyke as God promyseth reward to them that helpe their pore neyghbours at their nede: so he threateneth punishement to them also, that hurte their neyghbours by worde or by dede. And like as the holy goste alloweth chaste wedlocke for holy and honourable among all men: so doeth he pronounce whoredom and bawldrye to be cursed and abominable among all men. Christe that geueth the peny to the diligent workers, byddeth auaunt, I knowe you not, to them that are loyterours. The Prophete Dauid that sayeth: *Prope est dñs oībus eum inuocanti|bus*, sayeth also: *Longe a peccatoribus salus*. And that ghospell, which is the power of God to saue all that beleue it, shall also be a witnesse at the last daye against all them that shewe them selues in this worlde vnbeleuers by the frutes of their vngodly behauour. Assure thy selfe

of thys, good reader, that lyke as there is God, so is there the deuyll. As there is heauen, so is there hel. As there is lyfe and eternall saluation, so is there death and eternall damnacion. Therfore cast of careles securitie, and be diligent in readyng or hearyng Goddes worde. If Christe be thy sauour, make no moe mediatours for thee but onely him. For lyke as he wyl not geue away the glory of his passion to any other: so wyl he not geue away the glory of his intercession to any other. Cast of feyned custome, and laye holde vpon vnfailling veritie: Forsake blynde broade byeways▪ and folowe the streight narowe pathe way: Awaye with fylthy whoremonging, and take thee to chaste wedlocke. If thou wilt be chosen, make sure thy vocation. If thou defyest the deuyll, meddle not with false teachers and deuely she luyng. If thou louest not the deuylls sauour, dwell not vpon hys

Page [unnumbered]

donghill of stynkyng ydolatrie and supersticiō. If thou be the sonne of Abraham, doe the workes of Abraham. If thou be iustified throughe onely faythe in Christ, leade the lyfe and doe the dedes of a faythfull iustified christen man. If Christe be thy Lorde, be thou his true seruaunt. If thou wylte take vpon the to be Christes disciple, see that thou weare his badge, Christen charitie. If Christe be thy good shepeherde, herken to his voyce and none other. If Christe haue borne the on his owne shoulders into his shepefolde, whan thou wast runne astraye: see thou runne not oute agayne, lest thou droppe into the pitte and be drowned throughe thyne owne folye. If thou wylte take God for thy father, see thou be holy as he is holy. If thou wylte haue the holy spirite of God to be thy comfortoure, make him not sadde with the resisting waiwardnes of thy spirite. And than mayest thou be surely bolde to preace vnto the throne of hys grace, and shalte be sure to fynde mercye in conuenient tyme.

Take hede by tyme, for nowe is the tyme and verye howre for vs to ryse vp from sleape: and therefore, I saye, take tyme of repentaunce, whyle tyme is, for tyme wyll awaye. But and yf thou wylte not aryse and heare the voyce of thy Shepeherde Christ, hauing the lybertie of Goddes woorde (the rather by the ample enterpretyng of these Godly Paraphrases) to teache thee and to be thy warraunt: & the example of the Kynges Maiestie with hys gracious Vncle the lord Protectour & the test of his most honorable Counsaile to encourage, ayde and defende thee: but wylt tomble and walowe styll in wyful ignoraunce, and errour, stickyng to olde heathenyshe idolatrous worshippinges, superstitious deuisinges, masse meritinges, beade droppinges, popyshe customes, disobedyence agaynst superiours and parentes, blasphemous swearyng, aduouterous luyng, theuyshe stealyng▪ murder and robberyng, couetous cloynyng, bawdye talkyng, holoweharted flateryng, false witnesse bearyng, vntrue dealyng, crafte deceauyng, dronken drinkyng, paunche pampryng, subtyl vnderminyng, and other wyckednesses and vilanies against the

wrytten word and commaūdement of God: and so differrest repentaunce from daye to daye, and heapyng synne vpon synne, sayest: the mercye of God is greate. Tushe let God sende me a mery lyfe, & ynoughe in this worlde, and than let hym doe with me in an other worlde what he wyll: Be thou assured, that thou enforcest God to take alwaye hys holy spirite, and his good gyftes from thee, and layest vp wrath in stoare for thy selfe agaynste the daye of wrath, whan God shall iudge the se|cret thoughtes of men, by Iesus Christe. Thou shalt haue the immortall worme of thy conscience to g•awe continually vpon thee, so as fallynge into desperacyon and grudgeynge agaynste God, thou shalte begynne thyne hell euen in thys worlde, hauynge anguyshe and trouble vpon thy soule for thy wycked lyuyng. And at that greate feaste daye, whan thou shalte appeare wythoute the weddyng garment of a perfyte faythe, garnysshed wyth workes of charitie, and good lyuyng: Christe the kyng shall commaunde thee to be bounden hande and fote, and to be cast into the vtter darkenes, where shalbe weepynge and gnashynge of teethe: & for the rewarde of thyne errour and wic|kednes, thou shalte be constrayned perforce to pledge the Deuyll of his own cuppe, that is prepared euerlastyngly for hypocrites to drynke vpon, where|into the Lorde God shall rayne, snares, fyre, brymston•, storme and tempest. Than it wyll not auayle the to repent. Than it wylbe to late to crye, had

Page [unnumbered]

I wyste. Remembre thy selfe therefore in tyme: seying that God of hys curtelous gentylnes, by hys holy woord geueth thee so curteous warnynge. And take in good parte thys my symple translacyon, intended to none other purpose, but to thy forwardynge helpe, as the Lorde is my wytnesse: God sende thee per|fyte vnderstandyng (gentle reader) in hys trueth, and well to fate.

Amen.

¶ Thus endeth the Prologe.

Page [unnumbered]

Page [unnumbered]

Page [unnumbered]

Ephesus was sometyme the chiefe citie of the lesse Asia, a cilte superstitiously geuen to the wurshipping of deuilles, and especially of Diana, for whiche cause it is called in the actes of the Apostles, the wurshipper of Diana, not of Diana the huntour, vnto whome the Poetes attribute bowe and alrowes, but Diana with many pappes, whome the Grecilans call Polymaston, and saye, she is the nource of all maner of beastes, after Hieromes reporting. For the temple of Diana at Ephesus, was in the greatest estimacion of al the world, so much that the Ethnike wri|tours make special mencion of it, almost in al their writinges. These men geue their whole studies vnto curiouse artes and sciences: as we may gather where we reade, that at the preaching of the Apostles, they brought in theyr bookes of enchauntmente, and burned them in the fyer, and whan they had coumpted the price, they founde it to be fiftie thousand siluerlinges, as it is purposed in the .xix. Cap. of the Actes. And therfore to thentent he might withdrawe them from those great errours, he taried still among them three yeares, trauaylling all that while, to the vttermost of hys power, to bring the thyng to passe, that myght be to the profitabe forwarding of theyr saluacion, albeit many of them made great resistance agaynste him, as he specifyeth hymselfe in an other place. And there he was cast to beastes: lyke as he maketh mencion, in his secounde Epistle to the Corinthians. And whan he departed from thence, he commaun|ded Timothee to remaine there still amonge them. And like as that Citie was full of Curious menne, and suche as were geuen to magicall artes, euen so had it many great learned men in it. By reason wherof, Paule, as he tempereth himselfe according to the maners and natures of all men, maketh often mencion of deuils and spirites, whan he sheweth the difference of good men and bad. Besides these, he openeth certaine darke hard sentences. For there is none of his Epistles, that hath so darke and hidde sentences in it, as this to the Ephesians. So as it shoulde seme, that this Epistle was the chiefest occasion, why Petre wrote after this sorte. Euen as our derely beloued brother Paule, accordyng to the wisdom geuen vnto hym, wrote to you, yea, almoste in euery Epistle, speaking of suche thynges: among whiche, many thynges are harde to be vn|derstanden, which they that are vnlearned, and vnstable, peruert, as they do o|ther scriptures to theyr owne destruccion. Therefore because these men abode constauntly in the fayth, he exhorteth them to continue and goe still forward, vntill they were become perfite: putting them in remembraunce, what manier of people they were, whan they were addict vnto naughtines, & did seruice vn|to wiked spirites: and what they are become now, that they are engrafted vn|to Christe: and teacheth them withall, that althoughe the grace of the Gospell was promised vnto the Iewes, yet that by the eternall decree of God, it was rightfully enlarged vnto the Gentiles also: and that he was a minyster orday|ned of God, to that same office. And forasmuche as he wrote thys Epistle, be|ing in prison, he exhorteth them, not

to cast downe theyr hartes for his afflictions, but rather thinke, that they haue so much the more cause to reioyce. These

thinges he treateth of in the first and seconde Chapters. In the other three, he prescribeth the fourme of godly conuersacion vnto them, shewing what is to be folowed, and what is to bee auoyded: the dueties of the husbendes to the wyues, and of the wyues vnto the husbendes: the offices of parentes to their children, and of the children to theyr parentes: the dueties of maisters to their seruauntes, and of seruauntes to their maisters. This Epistle was written from the cite of Rome by Tichicus the Diacone, whome he speaketh of in the end of the Epistle, calling him a faithful minister. Ambrose sayeth furthermore, that he wrote it in prieson, whan he was caried from Hierusalem to Rome, and liued vnder suertie without the tentes, in the tenement that he had taken for hyre.

The ende of the Argument.

The paraphrase of Erasmus vpon the Epistle of saint Paule the Apostle to the Ephesians.

¶ The .i. Chapter.

The texte.

Paule an Apostle of Iesus Christ by the will of God. To the saintes, whiche are at Ephesus, and to them whiche beleue on Iesus Christ. Grace be with you and peace from God our father, and from the Lorde Iesus Christe. Blessed be God the father of our lord Iesus Christe, whiche hath blessed vs with all manier of spyrituall blessing in heauenly thinges by Christe, according as he had chosen vs in him, before the foundations of the worlde were layde, that we shoulde be holy, and without blame before him, thorow loue. Whiche ordeyned vs before thorow Iesus Christe to be heys vnto himselfe, according to the good pleasure of his will, to the prayse of the glorie of his grace, wherewith he hath made vs accepted thorow the beloued. By whom we haue redempcion thorow his bloud, euen the forgeuenes of sinnes, accordyng to the riches of grace wherof he hath ministred vnto vs abundantly in all wisdom and prudence. And hath opened vnto vs the mistelry of his will according to his good pleasure, whiche he had purposed in himselfe, to haue it declared, when the time was ful come: that he might set vp al thinges perfity by Christ (both the thinges which are in heauen, and the thinges whiche are in earth) euen by him, by whome we are made heys, and were therto predestynate accordyng to the

purpose of hym by whose power all thynges are wrought, according to the purpose of his owne will: that we (which before beleued in Christ) should be vnto the prayse of his glorie. In whom also we beleue, for asmuche as we haue heard the woorde of trueth, euen the Ghospell of your saluacion: wherein when ye had beleued, ye were sealed with the holy spirite of promes which is the earnest of our enheritaunce forthe recouering or the purchased possession, vnto the prayse of his glory.

PAule an apostle, not of Moses, nor of any man, but of Iesus Christe, whose businesse I take in hande, being sence, not vpon myne owne head or by mennes Com|missyon, but by the Autoritie and commaundemente of God the father, whiche, by hys sonne, hathe com|mandded me to preache the doctryne of the Ghospell among the Heathens. I write this Epistle to al them that leade theyr lyfe at Ephesus, and leade theyr lyfe after suche sorte, that they applye theyr endeuoure to kepe them vnspotted from the vices and vncleanesses of this world, and with a sincere conscience, beleue the Ghospell of Iesus Christe, not looking for rewarde of innocencye and holynesse, any where elles, than from whence they receiued the example: nor waiting for the ende of their felicitie, of any other, than of whome sprong the beginnyng. In the meane season,* I wish vnto you, not as those vse to doe, that measure their felicitie, by the dignities of thys worlde, but I wyshe, that God the Autour of all goodnesse (whome now we may call euen our father, not for that, that he created vs onely, but muche rather, that being engrafted vnto the body of Christe, we are receaued into the enheritaunce of Chyldren) maye daylye encrease in you hys beneficence, wherewith he hathe frely deliuered you from the transgressions of youre olde life, and of vngodlye hathe made you folowers of Innocencye and righteousnes: and so continue you in concorde, that you maye bee of one mynde amonge your selues, and that being reconsiled once to God, you maye take hede, that you breake not (in fallyng to synnes agayne) the promysse, that you couenaunted with hym, through Iesus Christ his sonne, by whome

Page [unnumbered]

and with whome, he geueth vnto vs al thinges, whom also we shal from hencefoorth woorthely call our lorde, forasmuche as he hath set vs at libertie from the tyrannye of the deuil, with the pryce of his holy sacred blood, and taken vs to himselfe, and hauing deliuered vs from the deuilles seruitude, hath made vs his owne. The seruitude is fortunate, that vniteth vs to Christ. Howbeit this thyng happened not vnto vs by chaunce, nor by oure owne meryte. But God* the father of our lorde Iesus Christ, is altogether to be praised on our behalfe, that of hys free fauour, hath

powred all gentle kyndenesse vpon vs, not besto|wyng those thinges vnto vs, that perteyne to the vse of this lyfe, and bodelye susteynaunce onelye, but also those excellent giftes, that auayle to the saluacion of soule, and lyfe immortall: which lyfe abydeth vs in heauen, through Christ, by whome the father hath set heauen gate wyde open. And because no manne shoulde be curious to aske, how commeth this so an exceedyng fauour? from whence cummeth such a wonderfull gentlenes? It was so resolutely determi|ned throughe the goodnes of God, by an eternall decree, euen before the foun|dacions^{*} of the worlde were layed. For euen than he had chosen vs, that by hys sonne, by whome he created, gouerneth and restoreth all thynges, our former vicious liuing should be wyped awaye, and we be cummen holy and faultles, not onely in the syght of men, but also of God himselfe, who estemeth man ac|cording to the secret affectes of the minde, and that, not with the terror of Mo|ses lawe, (the seueritie wherof is tryed vnto thys purpose altogether vneffec|tuall)^{*} but with the beliefe and loue required in the Ghospell, whiche wynneth more of suche as be willyng, than the lawe enforced by rigorous compellyng. For it is not a perfite seruice, that the seruauentes doe constrainedly, for feare of inconuenience, or for theyr maisters dyspleasure, but that, that children dooe vncompelled byloue and good affeccyon. Which thyng was impossible to bee^{*} perfourmed by any strength of vs, had not God by hys eternall decree chosen vs into the roume and heritage of children, through onely Iesus Christe, vnto whome he hath so incorporated vs, through fayth and loue, that beyng made his members we may be one with him, so that by his participacion, we attain that thyng that was not due to our deseruynge. And therefore we may in no wyse attribute any thanks vnto our selues. In asmuche as it stode with the good pleasure of hym, that is naturally good, to declare and manifest his free^{*} liberalitie bestowed vpon vs, more playne and open to the whole worlde. We (as concerning our own strength) could not possibly be any thing els, than the enemies of God, and very abiect slaues, but that he hath reconsiled vs to him|selfe, by Christ, whome he loueth more than can be expressed, and of damnable wretches, hathe made vs acceptable deare children. As long as beyng shared with the daunger of sinne we were mēbers of the deuil, we coulde neither loue God, nor be loued of God. But masmuch as his most dere sonne hath redemed vs with the price of his most holy bloud from the bondage of sin, and encorpo|rated vs as mēbers vnto himselfe, the father can not possibly choose but loue those, whome it pleased him to make partners with hys sonne. This benefite is surely inestimable, but notwithstanding suche was the will & bounteous lar|gesse of almightie god, which although it be manifestly apparēt in euery thing, yet it more peculièrement abounded vpon vs, forasmuche as he openeth vnto vs (as a merciful harted father vnto his children) the secret mistery of his eternal wil, so many long yeres hidden from the world, the knowlage wherof is most

hygh wisdom and chiefe prudence, much more excellent than that knowlege, wherin being singularely learned in humayne disciplines, ye haue excelled o|ther sortes of men euer vnto this day. Mannes wit atteineth the knowlege of^{*} the secretes of nature, & yet whan they are knowen to the vttermost they make no man anything more godly at al. But this secret mistery, that we here speake of, no reason of mannes mynde coulde attaine, onles God himselfe had opened it vnto our knowledge to bring vs to true perfite felicitie. But if a man would^{*} aske, for what cause hath God kept it close so long, and now at length manifes|ted it planiely: I haue nothing to aunswer, but that it so pleased the good wil of him, that willeth al for the beste, in asmuche as he is goodnes it selfe. That, that is new vnto vs, is not new with him. For that that he shewed open to the world in sending his sonne now in the later dayes, was eternally decreed with the father and the sonne, albeit he would by his certayn & vnspekable counsail haue it secretly hidden, vntil his determind time were fulfilled, to open this selc|ret vnto mankynde. Wherin the losses of tyme, that the people in times past mi●en● in vaine seking saluacion, some by the outward obseruacion of Moses saw, some by the studie of philosophie, some by supersticyous religion & wur|shipping of deuils, should be expelled, and the whole sūme of all thinges y●ap|pertaine to true innocencie & to true godlines, should be ascribed only to Christ, besides whom no man ought to desyre any thing, for asmuch as he, being the only foantayn, is content to gratify our peticious▪ with any good thyng, that is eyther in heauen or earth. For God the father hath appoynted him to be the head of all, that all men should depend of hym onely, and to trust to receiue at his hand, whatsoever is rightly to be desired, and to acknowelege that it cum|meth of him, whatsoever he of his bounteous liberalitie bestoweth vpon vs. By whome also, such abundant felicitie hath chaused vnto vs, that we wer chosen vnto the lotte and enheritaunce of immortalitie, not of our owne deser|uinges, but because we were predestinate to it by his decr● lōg a go, by whose arbitrement and power all thinges are ordred and disposed by his vns|carche|able counsel on our behalfe, according to his owne wil, who, forasmuch as he is the best & the most wise, he cannot possibly wil any thyng, but those thinges^{*} that are both best & wisest. Such was his determinate wil, that we should be called vnto this enheritaunce & felowship of Christ, no● for our own desertes, but of his fr● benignitie, we that through the monicyon of the prophetes say|linges, had in a maner fixed our hope in Christ promised vnto vs, yea e●● afore the trueth of the gospelcame to light: so that this benefit should not be ascribed to the obseruacion of Moses law, but that al the praise should wholly redound to the glory of the goodnes of God, who was content frely to geue it to vs by his s●●●. Neuertheles we lewes wer not called alone to the promised

fellowship of Christ, although in distrusting the shadowes of Moses lawe, we haue^{*} embraced the trueth of the ghospell, wherof we trust assuredly to receiue true saluacion, yea without any helpe of the lawe at all: but you also albeit you are vncircumcised, yet assone as ye beleued in the same gospell, you were chosen in^{••} thesame fellowship. For we are not debtours vnto Circūcisiō, in y[•] we are relceiued into the hope of immortalite, but vnto fayth, which if you haue as wel as the lewes, what should let you frō the gētle goodnes of god? The cutting a way of y[•] foreskin is a marke to discerne y[•] lewe frō the Heathen. But y[•] marke of the gospel extēdeth further & is not printed vpon the bodye, but in the soule. With this signe, all are marked indifferentlye of what nacion soeuer they be,

Page [unnumbered]

that embrace the doctrine of the gospel, and beleue his promisses. Some will aske, what token is it, that discerneth the Christians from the wiked▪ Truly the holy gost, and the inward affect (not a seruile bonde affect, but such a one^{*} as is commonly in good children) which maketh vs with al our hart to beleue the promisses of the gospel, yea although they do not yet in this world presently appere. For y[•] enheritaunce wherinto we are engrafted, shal not be fully per|formed, but at the resurreccion of y[•] bodyes. How beit, he geueth vs his spirite in the meane season, as a pledge & earnest of y[•] promised enheritaunce. By thys token we are surely certified, y[•] god accepteth vs for his childrē, not doubting, but he wil take his owne to himselfe, whō he hath redemed by y[•] deathe of his sōne. For y[•] merciful gētilnesse of god is desirous to winne many, & wold haue^{*} his magnificence most specially knowē & notified to mākind, whiche, y[•] more it is opened abrode, y[•] mo shall speake of it. God in times past cared peculiarlye for y[•] lewes, in that he deliuered thē frō the seruitude of y[•] Egipcians But it was a small matter, to haue y[•] goodnesse of god set forth only in one naciō. His wil is to be prayسد & extolled of al mē, in a[•]nuche as he hath frely redemed al frō the bondage of sinne. For y[•] he estemeth as pertinent to his glory, y[•] not only the lewes, but al the nacions of y[•] whole world through beliefe of the gospel, should be partakers of saluatiō.

The texte.

Wherefore I also (after that I heard of the faith which ye haue in the Lord Iesu, and lo^{••} vnto all the saintes) cease not to geue thanks for you, making menciō of you in my praie^{••} that the God of our Lord Iesue Christ,

the father of glory, maye geue vnto you the spiryte o• wisdō & reuela•ō by the knowlage of him selfe, & lightē the eyes of pour myndes, y• ye may know what the hope is, wherunto he hath called you, and how riche the glory is •t his inhel|rytaunce vpon the saintes, and what is the excedyng greatenes of his power to vs•••e, which beleue accordig to the working of that his mightie power, which he wrought in Christ, when he raised hym from the dead; and set him on his right hand in heauenly thinges, about all rule, and power, and myght and domymon, and aboue euery name y• is named not in this worlde onely, but also in the world to come: and hath pur all thinges vnder his f••e, and hath made hym aboue all thinges, the head of the congregacion, whiche is his bodye, and the ful|nes of him, that sylleth all in all.

For this cōsideraciō, I passe not whether you be circūcised or not, whā I see|uident tokens in you of euāgelical saluaciō, first in that you haue reposed your whole trust in the lord Iesu, thā in that you declare your Christian charitie to|wardes al Saintes the mēbers of Christ. For this cause I ceasse not to geue thākes for you. For Euāgelicall sincerite is of suche efficacie, y• it causeth vs to be glad of other mennes cōmodities, no lesse thā of our owne. And I make al|waies mēcion of you in my prayers, wher w^t I daily call vpon God for y• ad|uaūcement of the gospels businesse, y• he, which is god of al sortes of people in|differentile, & of Iesu Christ also after his humaine nature, of whō also Christ hath to be god (vnto whō, as vnto the autor & foūtaine of al goodnes, the s•••e* of al glory doth wholly belōg) may geue vnto you, more & more y• earnest when of I haue spokē, his spirite, to inspire into your mindes this heauenly wisdō, and the knowlage of this mysterie: that you maye knowe hym, that is thouly autor of all healthe, & that you may behold hym in the meane while, as it were, with iyes, not with bodily eiyes but with the iyes of the harte and mynde, that see through the light of faithe, wherewith the thynges are also seen, that are to come, whiche cannot be seene with the grosse bodily iyes: whereby you maye knowe that, which no humayne philosophie teacheth, how blissed the enheri|taunce is, whiche he hath called vs to truste vpon: and how excellent y• dignitie

of this most plēteous enheritaūce is, which the saynctes shal receyue, & howe great the largenesse, and how excedyng the greatnesse of his power is, which he declareth euē now in vs: the which also (as it were with a certain secrete en|forcement y• cannot be expressed w^t tongue) hath transformed & al•red vs frō our olde trade, after such sorte, that we contēne al other thiges, & trust onely to him, & cōtēning those thinges which wese, we hope after such thinges of him,* as we se not, & such as he hath openly declared before in our head Christ: whō of his mightie

power hauing raised from death to life immortal, he hath exal|ted vnto so high honor, that he hath set him on his owne right hand in y[•] king|dō of heauen, & geuen him autoritie ouer al other rule, potestate, power & lord|ship, and euery other name of dignitie or power, how excellent so euer it be al|boue these afore rehearsed, eyther in this worlde or in the worlde to come, that he may be lorde not onely ouer bodely and earthly thinges, but also ouer spiri|tuall and heauenly thynges. So ferre hath he subdued al thinges without ex|cepcion vnder his feete. And to make our hope more stedfast and certayn, that^{*} we shall also come to the felowship of the same glorye, for asmuche as he hath made Christe lorde ouer all thinges, his pleasure was also that he shoulde be the head vnto al the whole flocke of the beleuing, that cleaue so fast to Christe, as the whole body is coupled to the head, that the one can not be disceuered frō the other. Finally the glory of the head is common to the rest of the members, wherunto the head is so set about, that it powreth his good nourishment into euery one of them. The bodye is not perfit, onlēs the head be at it: and the head wanteth sum what, if the body be not set to perfitly consummate in all his mē|bres: wherunto Christ doeth seuerally powre his excellent giftes in such wise, that by himselfe he fulfilleth all thīges, and liueth and reigneth now whole and entierely perfit, hauing his members vnited vnto himselfe.

¶ The .ii. Chapter.

The texte.

And you hath he quykened, wher as ye were dead in trespasses, and synnes, in the whiche in tyme passed ye walked, according to the course of this worlde, euen after the gouerner that ruleth in the ayre, the spiryte that nowe worketh in the chyldren of vnbelefe, emong whō we all had out conuersacion also in tyme past, in the lustes of oure fleshe, and fuli•lled y[•] wyll of the fleshe and of the minde: and were by nature the chyldren of wrath, euen as well as other. But God whiche is ryche in mercye, (for his greate loue wherwith he loued vs) euen when we were deade by sinnes, quickened vs together in Christ (by grace ar• ye saued) and raysed vs vp together with hym & made vs sytte together w^h hym emong them of heauen in Chryst Iesu. That in tymes to come, he myght shewe the exceding riches of his grate, in kindnes to vs ward thorow Christ Iesu. For by grate are ye made safe thorowe faythe, and that not of your selues. It is the gyfte of God, and cōmeth not of workes, lest any man should •ast hym selfe. For we are his worckemāshyppe, created in Christe Iesu vnto good workes, whiche God ordeined, that we should walke in them.

Nowe marke me this, how the father hath begon in a maner to accomplish euen now in you, that that is accomplished already in Christ, &

shal be after ward accōplished in you. Christ dyed and rose agayn, & shall neuer after dye any more. Certes he was not subiecte to sinne, albeit, forasmuche as he tooke vpon him an humaine bodie, he was subiecte to mortalitie. To be briefe, like as sin is a certain death of the soule, and the forewarning of eternall death: euen so is innocencie a certayne life of the soule, and the beginning of eternal life. But of this maner of lyfe, God, that geueth vs his spirite, is the prince. And the deuil is y[•] autor of death, hauing also a spirite of his owne, wherwith those that

Page [unnumbered]

ve enspired, are rapt vnto the pleasures of this world, and plainly distrust the promisses of eternal lyfe. Christ dyed for our offences, and rose agayn to make vs sure of the immortalitie to come. In the meane tyme, after hys exauple, you also being engrafted to Christ through baptisme, are dead to your sinnes and wickednes: wherein as long as you liued vngodly, you were dead in dede, for asmuche as you had affyaunce in nothing, but noysome shadowes of good thinges, wherwith this worlde for a tyme disceaueth suche, as wantyng the^{*} spirite of God, are lead by the spirite of Satan, whose tyrannye in the meane while is permitted ouer this lower element. His spirit (I say) and he himselfe setteth out as it were his own power in them, that hauing no trust in the promisses of the Gospell, set theyr whole felicitie in visible and transitory thinges: and geue no eare to God the father, that allureth them to true felicitie, but had leauer serue that wiked cruell maister, whome in tymes past you serued, and not you alone, but all we also. For albeit the law restrayned vs from the wurshipping of Images, yet our lyfe was altogether defyled with noysome lustes of corporall thynges, by the enforcemente whereof, we passed of the tyme, not doying those thynges, whiche the holy ghoste commaunded, but those that our owne mynde, geuen to filthie affectes, bad vs doe. By reason wherof it came to passe, that like as they, which are incorporated to Christe through fayth, apertayne to the enheritaunce, that is promised to obedient children: euen so we as disobedient children, should haue belonged to a ferre contrary enheritaunce: that is to say, we should haue becomen the companions of hym, to whome we had ioyned our selues. That death is eternal, that is appoynted to the wicked.^{*} Wherunto we also were subiect, asmuche as other, touchyng our owne state, and condicion. We had addicted ourselues vnto it of our owne free choice, but it was not in our power to wynde vs agayne out of that most miserable seruitude. Nowe you haue heard of our death, now you haue harde of our destrucion, but whereof commeth lyfe, whereof commeth saluacyon? Truly not of^{*} our desertes, nor yet by the benefite of Moses lawe. Whence than? Surely of the free largesse of God the father, whose bounteousnesse and louyng affection is so plenteous and so exceedingly great to mankyndewarde, that he hath not onely not punished vs

according to our desertes, but also whan we were dead by reason of our sinnes, he hath called vs agayne to lyfe together with Christ. This I say, was not of our deseruing, but came of free gyft. And he hath not only called vs agayne to lyfe with hys sonne, but also he hath caryed vs vp frō these thinges y^t are benethe, vnto the thinges that are in heauē, & there hath pla|ced vs through Christ Ies{us}: by whō we haue indifferētly together whatsoeuer he (our head) hath: & do possesse now in hope, all y^t we shal shortly after possesse in very dede. Thus it was his wil, that at the resurreccion, whan his promi|ses shal euidently appeare, he may declare his most aboūdant liberalitie, which it pleased hi of his free goodnes to powre vpō vs, not for our own good dedes* sakes, but for the merites of Ies{us} Christ. For the thing is often to be rehearsed, y^t ought to be fixed moste depely in your hartes. It cūmeth of fre grace, I say, that you haue obtained saluacion, from the destrucciō, wherin ye were tangled: lest ye should folow the error of some of the Iewes; which thinke to be saued* for obseruing the prescriptes of Moses law. You are endebted for your salua|cion to fayth, wherby ye beleued the gospell, & yet you may not brag of faith, as though it come of your selfe. Christ loued you first, & hauing drawn you to himselfe, he hath geuen you power, that you should loue hym agayne.

Page vi

And he it is, that hath freely powred into you the gift of fayth: by the whiche you should set darkenes apart, and see the lyghte of the Ghospels veritie. It is wholly therfore to be ascribed vnto his fre gift, so that no man hath thereof to* boast as though it were of his owne. In that we are created, we are endebted to God. Agayne, in that we are regenerate by faythe and baptisme, and as it were made a newe, after an other maner, we are diuorced from the felowshyp of our parent the sinfull Adam, and engrafted in Christ, the prince of innocēcie: to the intent that by the helpe and exaample of him, we should from hensforth apply the offices of true godlinesse, & that renouncing the olde man, we shoulde represent the new man in new dedes, and become so ferre vnlike to oureselues in condicions, that a man might iustly say, it were not we. For God, by the doc|trine* of the ghospell, hath opened vnto vs the rewarde of Immortalitie, to the intent we should preace hard vnto it through innocencie of lyfe and well doing. For the euangelical faith is not an idle mattier, but hath an inseparable com|panion, charitie, whiche causeth moe dueties to be done of the willyng, than the prescriptes of the lawe are hable to enforce of the constrayned.

Wherefore, remembre that ye being in tyme passed Gentiles in the flesh, were called vncircum|cisyon from that whiche is called circumcisyon in the flesh, whiche circumcisyon is made by handes. Remem•ber (I saye) that at that tyme ye were without Christ, beyng aliantes from y^e commen welth of Israell, and straungers from the testaments of the promes, and had no hope, and were without God in this world. But now by the meanes of Christ Iesu, ye which somtime were farre of, are made nye by the bloude of Christ. For he is our peace, whiche hath made of both, one, and hath broken downe the wal that was a stoppe betwene vs, and hath allso put away, throw his fleshe, the cause of hatred, euen the lawe of commaundementes con|tayned in y^r lawe written, for to make of twayne one newe man in him selfe, so making peace, and to reconcyle both vnto God in one body thorow the crosse, and slewe hatred therby: and came and preached peace to you whiche were a farre of, and to them that were nye. For thorow hym we both haue an entraunce, in one sprite vnto the father.

The yoke of Moses law is not layed vpon you. For one onely law of Christ|an Charitie, is sufficient to accomlishe all dueties. The Iewes are not endeb|ted to theyr lawe for theyr saluacion, but yet you are so much more bounden to the goodnesse of god, as you were more far of than they from the true wurship|ping of god, & from true religiō. Therefore y^r ye may the more vnderstāde, how muche you are bounden to the bountie of God, for being nowe as ye are, your duetie is to remember, what ye haue bene afore tyme. For you were sumtyme Heathens, after the corporall distinc|cion of kynred, whome the nacyon of the Iewes, bragging of their carnal circumcision that is done with handes, name contumeliously vncircumcised, and repute them for prophane persons and ab|hominable, supposing this felicitie, that was promised lōg agoe by the oracles of the prophetes, to belong peculiere|ly to themselues: and not vnderstandyng that they be reputed as vncleane persones before God, whose inward myndes are vncircumcised. But you at that time were vncircumcised both in body and* soule, being so muche more abiect & in miserable condicion than the Iewes, in that ye had no hope of Christes benefite to youwarde, that is to saye, because you were vtterly astraunged, aswell from the tittle and felowshyp of the naci|on of Iewes, vnto whome he semed to be peculiarly promised, as also exile|led* from the couenauntes of God, wherein he promised in saying to Abraham the father of that nacion. In thy seede shall all nacyons bee blessed.

Page [unnumbered]

And to bee briefe, there remayned no apparente hope of your saluacion, in af|much as being wurshippers of deuils, ye had no knowledge in thys worlde of the true God, where as the Iewes called him theyr God, and he

agayn called them hys people. Neuerthelesse, as soone as the trueth of the Ghospell^{*} shewed furth his lyght, Christe turned the course of thynges vpsyde downe, and brough^oe so to passe, that you, whiche seemed nothyng to perteyne vnto God, were no we knyht moste nere vnto him not by the circumcision of the fore|skinne, but by the bloud of Iesu Christ, with the price wherof ye were not on|ly deliuered from the sinnes of your olde conuersacion, but also reconcyled vn|to God the father. In tymes paste, you were at discorde with the Iewes, yea you were at discorde with God: but Christ the Autour of peace and concorde,^{*} stroke away al the difference of circumcised, and not circumcised: he toke away the ceremonies of Moses law, as it had bene a wall, that deuyded the concord betwene the Iewes and the Gentiles, so that two sortes of people, beeyng a|fore most ferre different one from the other, should agree and growe together in one, vtterly expelling theyr olde grieues. For before Christes cummyng, the gentiles did wonderfully adhorre the Iewes obseruaunces, as superstitious thinges: and the Iewes contrariewise were in such conceipt with themselves by reason of their ceremonies, that they held al such accursed as were without them. Christ therfore by his woonderful deuise, abolished and brought out of vse that ha^oed lawe, that consisteth onely in the prescribed carnall ceremonies, so that he would neyther alienate the Iewes, nor presse the Gentiles with the burthen of it. For he beyng very God, and very man after the fleshe, obserued^{*} the commaundementes of the lawe, and yet he testified, that the saluacyon, which he brought after the spirite, belonged no lesse to the Gentiles than to the Iewes, so that now you shoulde neyther be abhominable because of your vn|circumcision, nor the Iewes any stouter because of their circumcision, but that in dispatchyng the olde cankerdnesse of bothe those nacions, he mighte of two make one new, to growe together into one new man Christ, the common sauour indifferentlye of them both. And lyke as he made the Iewes and the Gentiles at one betwene themselves, euen so he made them both at one with^{*} god, that there should be nothing to breake the atonemēt, but that the thinges in heauen and the thynges in earth, shoulde bee ioyned together as it were into one body. The death of Christe, which he suffered for our sinnes, hath vnited vs to God, with whome no man is at peace, that hath delyghte in synne. And forasmuche as this peace is bestowed both to the Iewes and to the Gentiles indifferently, there is no cause, why eyther of them shoulde thinke them better than the other: specially in asmuche as the pledge and gage of the holy ghost, whereof we spake a litle before, is geuen commonlye to them bothe, without difference. Now we se it come to passe, that Esaye by inspiracyon prophcyed long agoe, should come. For Christ hath not offered the doctrine of the gospell to the Iewes onely, vnto whome this blessed felicitie semed to be peculiere^{*} promysed, and whiche also after theyr sorte, were the true wurshyppers of God, but also vnto you, whiche were ferre of, bothe from the kinred of the people of Iewes, and from the wurshipping of the true God: teaching there|by, that

throughe hys deathe, bothe the flockes of shepe shoulde goe together into one shepefolde, and knowe hym to bee theyr onely shepehearde.

He it is, that hath opened vnto vs the entraunce to the father, who before was displeased at our sinnes, and none other hath opened this entraunce to the Iewes, than he who hath opened the same to the Gentiles: but we are all bounden to him alone, in that we are now bolde to approche bothe to that merciful father, hauing confidence in that commune spirite, which inspireth this assured trust indifferently into the heartes of vs bothe.

The texte.

¶ Now therefore ye are not straungers and foreyners, but citsens with the Saintes, and of the houshold of God: and are built vpon the foundation of the Apostles and propheres, Iesus Christ himselfe being the head corner stone, in whome what building soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whome ye also are built together, to be an habitation of God thorowe the holy ghoste.

Now therefore, to the intente you shoulde not thinke your selues the wurse, because you came not of the stocke of Daud or Abraham, as concerning the kinred of the fleshe, or because ye are without the lawe of Moses, in asmuche as after the spirite, ye are citezens and felowes of saintes, pertaining to the house of God, which is builded, not of the Iewes onely, but of al them, that purely beleue the Gospell. The foundations of this house, are the Apostles, the preachers of the Ghospel, and the Prophetes, who shewed long agoe in theyr prophecies, that the gifte of the Ghospel should now be indifferently common to all men. To this foundacyon you are also faste layed. And to be shorte, Iesus Christe is the chiefe head stone of this building, whiche being layed in the corner, coupleth and kepeth the walle together on bothe sydes: by whose power and couplyng, all the buildyng of the beleuers, compacted together on euerye syde, dayly encreaseth, and ryseth vnto a perfite holy spirituall temple, consecrated of the lord himself. And of this holy building you are also parte, whilest, lyke lyuelye stones layed vpon the same foundacyons, and holden together of the same corner stone, you make, in purenes of mynde and spirite, vnto God an holye habitacle vnspotted from all synnes, and voyde of lustes. There bee none receyued into Moses temple but Iewes, but to this temple all they pertaine indifferentlye, that embrace the fayth of the Ghospel.

¶ The .iii. Chapter.

The texte.

¶ For this cause, I Paule am a prisoner of Iesus Christe for you Deathen: Yf ye haue heard the ministracion of the grace of God whiche is geuen me to youwarde. For **o**yteuelacion shewed he the mistery vnto me, as I wrote afore in fewe woordes, whereby when ye reade, ye may vnderstand my knowlage in the mistery of Christ, which mistery in times passed was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Propheres by the spirite: that the Gentiles should be inheritours also, and of the same bodi**o**, and partakers of his promes in Christe, by the meanes of the Ghospell, whereof I am made a minister, according to the gift of the grace of God whiche is geuen vnto me after the working of hys power. Vnto me the leaste of all Saintes is this grace geuen, that I should preache among the Gentiles the vnsearcheable riches of Christe, and to make all men see, what the felowship of the mistery is, which from the beginning of the worlde hath bene hid in God, whiche made al thinges thorow Iesus Christ: to the intent, that nowe vnto the rule**o**s and powers in heauenly thinges, mighte be knowen by the con|gregacion, the manifolde wisdom of God, according to the eternall purpose, whiche he wrought in Christe our lorde**▪** by whome we haue boldenes and enteraunce with the con|fidence whiche is by the fayth of him.

Page [unnumbered]

ANd that you maye geue the more constaunte creden**o**e hereunto, vnderstande, that I Paule, am laden with these bondes for no cause els, that is to say, not for any naughtie dede, but for Iesus Christes sake, vnto whōe I trauayll to winne you, Gentiles, wherat the Iewes haue indignacion. Yf ye haue heard tell, that this office was committed to me of Christ himself, that I should preache the saluacion of the Gospel (whiche some afore tyme iudged to belong to none but to the Iewes) in eluery place, yea euen among the Gentiles, of whose noumber you are. This se|cret mistery, being hidden before to other Apostles, Christ opened most chieffly^{*} to me, lyke as we begonne to speake briefly of before, in our writynges to other nacions, by readyng whereof, you may know, that I am not ignoraunt of the secret counsel of Christ, who whan he tolde Ananias beforehand, that I carie his name among the Gentiles, he commaunded me than to goe and dooe his message vnto the Gentiles that dwelled farre of. Whiche thing before selmed abhominable, that wiked persones and Image wurshippers should be called to the felowship of the gospel. Notwithstanding it was so decreed with God long ago, yea euen afore the world was made, and in a maner opened vn|to the prophetes by inspiracion, albeit it was not playnly opened to the world, as it is now by me, that the Gentiles, through onely fayth of the Gospel, with|out helpe of Moses law, should attayn saluacion: yea in so much that the chie|fest of

the Apostles durst not admit suche as were not circumcised, vnto baptisine. But nowe it is playnely opened vnto the holye Apostles of Christe, and to hys prophetes, by inspiracion of the holy goste, that the Gentiles through faith are so vnited vnto the Iewes, that they are comen in to the felowship of y^e selfe same enheritaunce, and growe in to all one bodye, reioycyng in theyr com|mon head, Christe, and by reason therof, are becomen partiners of all the pro|inisses, that abyde suche, as beleue the Ghospel of Christ: to preache the which Ghospell, autoritie is commytted vnto me, and I ceasse not to dooe my com|maunded office, labouring constauntly hitherto in the Ghospels busines, euen vnto emprisonmētes and fetters, not that, I am any thing mete, of mine owne strength, for so painful a busines, but he that appoynted that office to me, hath laied his owne helping hande to the same. And so it is, that I being (as concer|ning myne owne habilitie) feble and weake, am by his benefite strong and full of courage agaynst the stormes of al mischiefes. I boast not myne own wor|thines, * for I cōfesse that I am the least of Saintes: but yet (as litle as I am) it hath pleased the goodnes of God, to putte me in trust with this businesse of moste weightie importaunce, that I shoulde publishe and preache among the Gentiles (whiche before this time knewe nothyng of God) the vnsearcheable riches of Christ, which he offereth plenteously to all men: and bryng to lyght the thyng, that before was hidden, that the benefit of the ghospell is to be dispensed and ministred to all maner of nacions, whiche beefore was supposed to be geuen onely to the Iewes, although it was otherwyse decreed eternally of God, the maker and gouernour of all thynges: notwithstanding, his will was to haue thys Counsayll of hys diuine intente, to be yet hitherto kepte secrete: whiche in these tymes he woulde so openly manifeste, and that by the congre|gacion, wherinto he powred suche aboundaunce of spirituall giftes, that his

manifolde wisdomes whiche with wondrous deuises disposeth all thynges, through death geuyng life, through shame exalting to glorye, through humilitie aduaucing Goddes maiestie, whiche no man in times paste coulde haue Imagined, shoulde nowe bee brought to lyght, not onely to the brode worlde, but euen to prynces, and chieffeste of Angelles and deuilles, that haue to dooe in the skyes and in the vppermoste parte of the ayer: whiche thynges, albeit they myght gesse should come to passe, that mankynde should once be redemed, yet this was not knowen, by what reason, the wisdomes of God had eternallye decreed, to bringit to passe: whiche thing now at length was openlye knowen, whan he sent his sonne into the world, who hauing taken vpon him an humain bodye, would by vnspeakeable meanes, vnite and couple the congregacion to hymselfe, whereof our lorde Iesus Christe should bee the head: by

whome, like as Innocencie chaunced vnto vs, in that, that our sinnes were doen a waye, eluen so chaunced vnto vs an assured truste also, that as children, we shoulde not be afraied to approche vnto the father, whose displeased countenance we durst not afore beholde. For what shoulde we bee afrayed of, hauyng suche a heade, that in no wise suffreth any of his membres to perishe, albeit here in the meane season we suffre sum affliction?

The texte▪

Wherefore I desire that ye faint not because of my tribulacions that I suffre for your sakes: whiche is your praise. For this cause I bowe my knees vnto the father of our lorde Iesus Christ: which is father ouer all that is called father in heauen and in earth, that he would graunt you, accordyng to the riches of his glorie, that ye maye bee strengthened with might by his spirite in the •••er man, that Christe maie dwell in your hertes by faith, that ye beyng rooted and grounded in loue, mighte bee hable to comprehend with al sayntes, what is that bredth a•d length, depth and height: and to knowe the excellent loue of the knoweledge of Christ, that ye mighte bee fulfilled with all fulnes, which cummeth of God. Vnto him y• is hable to doe exceeding abundantly aboue al that we aske or thinke, according to the power that worketh in vs, be prayse in y• congregacion by Christe Iesus, thorow••t al generacious from tyme to tyme. Amen.

This secrete counsaile of God, forasmuch as I preache boldely in euery place, I suffre exceedyng punishement, of such, as yet cannot possibly be perswaded of this matter. But I beseche you, let not myne afflictions, whiche I suffre for your sakes, anythyng disquiete or dismaye you. For there is no cause why you shoulde be ashamed of suche an Apostle, though I bee laden with fetters. For like as the crosse of Christe is our glorie, euen so my fetters, which I we are not for any euill dedes, but for the sinceritie of the Ghospel, are for your honestie, * and no rebuke. For, the more displeasures we suffre with a constaunt mynd for the Ghospell of Christe, the more entierly we cause the people to beleue, that the promises of Christe are not vayne, inasmuch as through assured hope of them, we faint not for any displeasures of this life. And it is not loyous to me onely to suffre for the ghospelles businesse, but it also becommeth al men, that are en|tred vnto Christe, to folowe the example of their autour and head. And truely for this cause sake, I bowe my knees, and praye earnestly euen from the botome of myne harte vnto God our father, and the same, the father of our lorde Iesus Christe, of whome, as the supreme head, dependeth all spirituall kynred, wher|by * by are incorporated together whether they bee angelles in heauen, or faithfull people vpon earth: and of whome onely, as of the fountaine, springeth what|soeuer is belongyng to true felicitie: that like as he hath begonne to declare hys

aboundaunte glorie in you, so he maye more and more augmente his
 liberall goodnesse to you ward: that as you are engrafted to Christ
 through baptisme, and as it were borne newe agayne, so you maye gather
 courage and strengthe with daylye encrease, not accordong to the bodye,
 but accordyng to the mynde and soule, that is to saye, by the gyfte of the
 spirite of the father, continually encreacyng in vs, by whome we are made
 stronge and valiaunt, to withstande al dredes of persecucion: and that the
 constancie of your fayth maye be suche, that you thynke surelye, that
 Christe will neuer fayle you, but rather dwelle in wardly in your hertes,
 for y^e faythful trustes sake, wherwith you commit your selues wholly vnto
 him. For with such is he most specially presente, as distruste theyr owne
 strength and depende wholye of his helpe. And this shall the rather come
 to passe, yf hauyng a Ghospellike fayth, you practyse also a Ghospellike
 charitie, knittyng the oue to thother, so as it maie vtterlye reste and take
 rote in^{*} your soules, to y^eentent, that being established and grouded vpon
 this sure fou^ldacion, you maye ware greater, and greater in your spirite,
 and after a certayn wise, be correspondent to the vnmeasurable spirite of
 God, that you maie grow and go forward so perfite, that not onelye with
 the lewes, but also with the vniuersall multitude of Sayntes, whiche are
 encorporated to the bodye of Christe, through the beliefe of the Ghospell,
 you maie bee hable to comprehend how infinitely the goodnesse of God
 extendeth it selfe, and how it is not restrayned^{*} within narrowe bondes
 and limittes: in heigth reachyng vp to the angels, in depth pearcyng
 downe to the helles, in length and breadth spreadyng it selfe vnto all
 coastes of the worlde: and that you maye be hable also to vnderstand the
 inestimable charitie of Christe towardes mankynde, whose knowledge
 ex^lcelleth all the knowledge of man, how excellent so euer it be. And that
 you may in these gyftes so encrease, that as perfite and lustye membres,
 you maye bee answerably mete for so noble a heade, and so hygh a
 father. For lyke as the bo^ldyly byrth hath degrees of ages, hath his
 encreases, and hath his measure, as long as his growing time endureth,
 euen so this spiritual generacion also hath his childehood, hath his
 springing time, and than his perfite lusty growen age. For these thynges (I
 saye) I praye often vpon my knees vnto God the father. Which thinges in
 dede although thei be greate, and far about mannes power,^{*} yet I desyre
 them of hym, whose power is so myghty that we cannot possibly Imagyne
 so great a matter, but he is hable to dooe muche greater: and is so good
 and so gentill, that he dooeth not onelye accomplishe our desyres wyth
 his owne liberalitye, but also geueth vs muche more than we can hope
 for: And yet there is nothyng in this behalfe dooen other throughe our
 merites or powers. For we are nothyng elles, but the instrument of the
 diuine power, that woorketh his owne myghte in vs, so that all glorie, that
 florisheth in the congregacion, is wholly to be ascribed to hys largesse,

through Christ Iesus, by whose participacion the congregacion is endowed with so excellent gyftes: and of this glorye there shall bee no ende, but it shall endure through all ages to ternally, like as the congregacion of Christ shal also haue none end. That, that I haue sayed, is certayne and vndoubtedly true.

The .iiii. Chapter.

The texte.

I Therfore (whiche am a prysoner of the Lordes) exhorte you that ye walke worthy of the vocacion wherewith ye are called, with al lowlines and mekenes, with humblenes of mynde, forbearng one an other thorowe loue, and be diligente to kepe the vnitie of the ◊ thorowe the bonde of peace, being one body, and one spirite, euen as ye are called in one hope of your calling. Let there bee but one Lord, one fayth, one baptisme, one God and father of all, whiche is aboue all, and thorowe all, and in you all.

Now inasmuche as ye perceiue, from how vyle a condicion, vnto what great dignitie, from how depe desperacion, to what excellent benefites you are called, I beseche you for these cheines sakes, wherewith I am tyed, not for mine own faultes but for the glorye of God and your saluacion, that asmuche as remaineth behynde, you would conforme youre selues in honest cōuersacion answerably to your professiō, & to the mercifulnes that God hath shewed to youwardes. And that shalbe doen, in case the excellencye of your profession make you not to hygh minded nor to fearcelly stomaked. But see that all the custome of your life resemble in all thynges, true modestye, gentillesse and lenyte of mynde, so that one disdeyne not an other, but euerye one suffre other through mutual charitie: rather one bearyng with an others weakenesse for the tyme, than whan euerye one goeth about to holde his owne with tothe and nayle, you breake concorde and vniforme loue, wherewith you are made one and vnited together through the bonde of peace. For it is not conueniente, that such mennes myndes, should be deuided among thēselues, that haue so many thynges commune. You are al one bodye, you depende all of one heade, you haue all receiued of one selfe spirite of Christ, and you are also indifferently called all into one hope of inheritaunce. There is one lord of al Iesus Christ: al haue but one profession of faith, there is but one baptisme of al, that by the meanes of Christes death is indifferently effectuall, vnto all that beleue the Ghospell, whether they bee circumcised or vn|circumcised. Finallye there is but one God and father of al, that as the prynce & autour of all thynges, hath dominion ouer vs all in suche sorte, that by his spi|rite, wherewith he

gouerneth vs, he geueth hymselfe vnto all, and kepeth continual residence with vs, releuyng and helpyng vs in all thynges: so that it is the gifte of onely one, what good thyng soeuer we haue.

The texte.

Unto euery one of vs is geuen grace according to the measure of the gyfte of Christe. Wherefore he saieth: when he went vp on hye, he led captiuitie captiue, & gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earthe He that descended, is euen the same also that ascended vp, aboue all heauens, to fulfill all thinges. And the verye same made some Apostles, some Prophetes, some Euāgelistes, some shepherdes and teachers: to y^e edifyng of the saintes, to the worke and ministracion, euen to the edifyng of the bodye of Christe, till we all come to the vnitie of fayth and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christe.

This ought in no wyse to hynder our concorde, that the giftes of God bee not all after one sorte nor all alyke appearyng in al menne no more than we see the mēbres of the body not agre or to be racked one frō an other because thei be not indifferētly apte al to one vse, or fele not al alike the influence of y^e head. But this maner varietie ought rather to be y^e occasion of vnitie. For inasmuch as no mēbre of the body is hable fully to vphold himself of himself, it commeth to passe, y^t

Page [unnumbered]

euerye one muste haue nede of an others offyce, so that one maye not contemne an other. But this distribucion of gyftes, dependeth not of vs, but of the wyll of God, who distributeth vnto euerye man lesse or more as it semeth expedient in his owne syghte. There is no cause, why he shoulde bee disdeyned, that hath lesse, nor why he shoulde exalte hymselfe, that hathe more. That one is after Goddes measuryng, thys other is after Goddes plenteous enlargyng, and all by Christe, which geueth also these thynges equally with the father. Certaynly this is the thyng y^t the Psalmiste by the inspiracion of the holy gost spake of so long agoe. For Christe hauyng all ready conquered the helles, is ascended alyue agayne into the hygh kyngdome of the father, and hath caryed with him the en|signe of his conqueste, euen the flocke of vs myserable captiues, whom he hath frely deliuered from the tyranny of the deuyl and synne. And from thence, of the fathers liberalitie, he hathe geuen throughe the holye ghoste soondrye kyndes of gyftes, and bestowed them among menne, as it is the solemne manner of suche as wyne the maistrie in a tryumphe, to throwe downe tokens of try|umphe abroad among the people. He sente

downe giftes from heauen and heauenly thynges they were, that he sente. To be brieft, where it is sayed: he ascended, doeth it not consequently folowe, that he before descended? And there is no descencion but from aboue: so that the descencion is before, and the ascencion after. For none deserueth worthelye to bee exalted on hyghe, but onelye throughe lowlinesse and humblyng of hymselfe. To conclude, after moste lowe humblyng, foloweth moste hygh aduauncing. From the moste hyghe heauen, than the whiche nothyng can be higher, Christ deiected himself euen vnto the helles, than the which nothyng can be lower. And for this cause sake he was worthily exalted aboue the higheste of all the heauens, and so tooke his bodily presence out of oure syghte, to the intente to accomplyshe all thynges from aboue wyth heauenly giftes, and after an other maner of reason, to be now more effectually presente with vs, than whan he was conuersaunt among vs vpon earth. He forsoke not his body, but deuoyded his gyftes vnto euery of his membres, after suche wyse, as none of them all should want anye thyng, albeite some were endued with more excellent giftes than some. For some he would haue to be chief, as Apostles, ryng leaders & autours of the Gospel preahing, & some to be prophetes that coule expounde the hidde meanynges of Moses lawe, some to be euangelistes to occupye the Apostles rouses, and to carrye aboute the gospell from place to place. And some to be pastours and doctours, as byshoppes, to feede the flocke of Christe, with the meate of holy doctryne, and holse example of goodlyfe. And the teste he instructed, some with one gyfte and some with an other, to the intente, that of all these conferred together, the coumpanye of sayntes shoulde bee perfeite consummate and furnyshed, to the vse of euerye good offyce: and that the perfite bodye of Christe beyng fully growen together in all his membres, shoulde so bee cherished one with the succour of an other, and that the stronger membre shoulde beate for the tyme with the weaker, and the weaker marke and folowe the example of the stronger, vntill we maye all at length cumme to equall strength of fayth, and with lyke perfeccion knowe the sonne of God, throughe whose helpe we maye waxe bygge and lustye in the secrete encrease of mynde, after such sorte, that at length we may growe vnto a perfite manne, and accordyng to oure measure, frame oure selues aunswerably

to our most perfite head: In whome was neither imbecillitie, nor error, neyther yet any defaulte.

The texte.

That the hence forth should be nomore children, waueryng & caried about with euery winde of doctryne, by the wylmes of men thorowe craftyues, whereby they laye awayte tor vs, to deceyue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym, whiche is the head, euen Christe, in whome yf all the bodye be coupled, and knitte together thorowoute euery ioynt, wherwith one ministreth to an other (accordyng to the operacion as euerye parte hath his measure) he encreaseth the bodye vnto the edifyng of it sel^e thorowe loue.

There is an age of the bodye, that geueth full strength to all the membres, and putteth away the tendernesse of chyldehood. And in semble ble wyse vnto this, there is a lyke procedyng in the ordre of godlinesse, whereunto we ought all to geue diligent endeouour, that we be not from hencefoorth, as we haue been, waueryng lyke children, in vncertayne opinious, not addicte to any certayne delcrees to attayne saluacion, but as men voyde of trueth, catryed about now in|to this, nowe into that iudgemente with euery wynde of doctryne: submittynge our selues (as it were pieuishe chyl dren) to the subtiltie and crafte of some cer|tayne men, whiche trauallye not to teache vs Christe sincerely, but to catche vs through theyr subtile artes, and to snare vs with their craftie deceates, or with philosophicall reasons to bryng vs in doubte of those thynges, which by faith ought in no wise to be doubted of: or elles in stede of the Gospelles veritye to set before vs the shadowes of Moses lawe. But no we hauyng once embraced the veritie of the Gospel, lette vs rather ioyne vnto it sincere charitable loue to|wardes al men, enforcing our cominuall studye to this ende, that we maye prof|fite not onelye in the knowledge of the trueth, but also in the continual diligente workes of charitie, so as all we beyng membres maye be answerably like vnto our head. And truly Christe is our head, who also is the trueth selfe, and hathe so loued vs, that he hath geuen hymselfe to make vs safe. To this head, it is rel|quisite, that the membres be agreable: Inasmuche as from hym, the spirite of lyfe floweth into all the whole bodye, beyng compacte and set together of son|drye membres ioyned ordrellye one to an other, and pearcyng throughe euerye ioynt of the lymmes, which coulde not be, excepte the partes of the bodye were ioyned agreably one to an other, that lyfe may haue passage into thē from one membre to an other. For the hande or the fote beeyng cutte of, cannot possiblye haue any parte of the vertue, that commeth from the toppe of the heade. But forasmuche as the whole bodye is perfectly conglutinate in it self, it commeth to passe, that the spirite of Christe practiseth his efficacie in euerye membre, ac|cordyng to their seuerall capacitie and ordre: and forasmuche as all the mem|bres studye through mutuall loue to profite euerye one other, the whole bodye wareth bygger and bygger, and is made lustye and stronge, so as it wyll not geue place in any condicion to the wyndes of false opinions, alluryng this way and that ware, to bryng it out of the trueth.

This I saye therefore, and testifie thorowe the Lord, that ye hence forth walke not as other Beutiles walke, in banitie of theyr minde, while they are blinded in their vn|derstanding, being farte from a godly lyfe, by the meanes of the ignorauncie that is in thē, and because of the blindenes of their hartes: whiche being paste repentaunce haue geuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue hearde of hym, and haue beene taught in him, as the trueth is in Iesu: (as concerning the conuersacion in time paste) to late from you that olde man, whiche is corrupte, according to the deceanable lustes.

Page [unnumbered]

Now of all these matters, that I haue gone about to open vnto you, with so many similitudes, this is the whole Sūme. I do not onely monish but also de|syre and beseche you for the lorde Iesus sake, vnto whom you are endebted for your saluacion, that as soone as you are once incorporated vnto hym, frame your selues lyke vnto hym, not onely in the synceritie of faith, and veritie of doc|tryne, but also in vpryght integritie of lyfe. Whan you were of the noumbre of the gentyles, you were answerablye lyke vnto theyr condicion. But now we you are becommen other men and regenerate into Christe, it becommeth you also to be of other maners. The gentyles, forasmuche as they haue not receiued the trueth of the Gospel, are leadde with vaine opinions, woorshpping dumme I|images in the steade of God, and mesuring their felicitie after the temporal com|modities of this worlde. And the cause why they worshippe dead wares, and truste in transitorye thynges is, that they haue no knowledge of the true eternal lyfe, whiche is God. And forasmuche as he cannot be sene, but onely with the scourediyes of the soule, for that cause he is not seen of them, whose harte is ab|scured, yea rather blynded, with the darkenes of naughtye lustes, and cloudes of infideltie. And beyng geuen ouer to their owne naughtines, are growen at length to so high mischeafe, that as men out of hope to returne to amendement, and as those that fele not their own vyle miserye, renne headlong into al kindes of abominacion and insaciable lustes, to dooe all thyng that fylthy is, tuen so ferre, that it were shame also to speake of. But the doctryne of the Gospellis ferre difference from suche kinde of menne. For of it you haue not learned folishe humayne opinions, but Christe hymselfe, the fountayne and example of all In|nocencie, in case you haue truely herd him speake in wardly, & are truely taughte by his spirite, that you to your powers maye diligently folowe those thynges that were truely in Iesu, that is to wete, lyke as he was vtterlye voyde of all synne, and nowe hauyng conquered death, dwelleth in the glorye of Immorta|litie, euen so you beyng also regenerate

vnto hym, put of the old man that repre|senteth the fyrste originall
poyson afreshe through naughty venemous lustes.

The texte.

To be renewed also in the spirite of your mynde, and to put on that newe
man, whiche after God is shapen in righteousnesse and true holmes.
Wherefore put away lying, and speake e|uery man trueth vnto his
neighbour, for as muche as we are membres one of another. Be an|gry, and
synne not: let not the sunne go downe vpon your wrath, neyther geue place
vnto the backbyter. Let hym that stole, steale no more, but let hym rather
labour with his handes the thing whiche is good, that he maye geue vnto
hym that nedeth.

Forasmuche as you are engrafted vnto the newe man Christe, throughe
bap|tisme, bee you also renewed with hym, not after the bodye, but after
the mynde wherein the spirite of Christe dooeth moste chieflye woorke:
and laying awaye the maner of youre olde cankered lyfe, put on the newe
man, whiche was made after a certayne spirituall sorte lately in you by the
woorke manshippe of God, yea made, as it were, by a certayne
transformacion, that vnrighteousnes being abolished, Innocencie shoulde
succede, and the vncleennesse of humayne lustes belyng taken oute of the
waye, the holinesse of the Gospelles veritie shoulde take place. Loke
therefore that you folowe that holines in euery condicion, and see y^e you
desceauue not one an other with countrefaict speache nor liyng, but that
eue|ty one consider with himself the thing, that true is, & deale truely with
his neigh|bour,

remēbring that inasmuche as we are al mēbres of one bodye, no man can
hurte an other, but he muste nedes also hurte hymselfe. It is a great
perfeccion not to be moued with angre, but in case through the frailtie of
mannes nature any rage of angre come in your minde, remēbre (as the
holy psalmographe ge|ueth warning) so to restrayn your angre, whan it
would barste out, y^t it breake not out into scoldyng, or iniurie, or
malicious hatred. And lette not your angre be onely vnhurtefull, but also
let it remayne so litel whyle with you, that it bee sooner out of your
stomakes, than the sunne from besydes the earth: leste whan the earth in
the night season is naturally colde, you contrarie wise chaufe youre selves
in the meane tyme hootelye with angre. There is nothyng but concorde y^t
is hable to defende you safelye agaynste the assaultes of the deuyll, and yf
it bee broken through malice and displeasures one agianste another, you
open a wilkette for your enemye to breake in to your vtter destruccion.

Where as concord is, the deuyll is feble, and where discorde is, there is he myghtye, so that yf you geue place to malice, you must perforce geue place also to hym. He that after the olde naughty facion of lyuyng robbed and polled others, now let hym ab|steyne not onelye from other mennes goodes, but also geue away liberallye of hys owne. And if he haue not to dooe with all, let hym not disdeyne to get with his honeste hande labours, wherewith to succoure suche as be nedye.

The texte,

Let no fylthy comunicacion procede out of your mouth: but that which is good to edyfye withall, as oft as nede is that it may minister grace vnto the hearers. And greue not ye the holy spirite of God by whom ye are sealed vnto the daye of redempcion. Let all bytternes and fearsnes & wrathe and roryng and cursed speaking be put away from you, with all malicious|nes. Be ye courteous one to another, mercyfull, forgeuyng one another, euen as God for Christes sake hath forgeuen you.

It is not ynoughe to kepe still the handes continente, excepte the tongue be also vnhurtefull. Many pestilent mischeafes a naughty tongue is woont to occasi|on: with filthy comunicacion it infecteth, with backebiting it infameth, with false accusacion it destroyeth, with lying and periurie it desceaueth. Let no euil comunicacion therefore procede out of your mouthe. For such as the speache is, such is the minde, yf you be of a pure mynde, it besemeth not impure commu|nicacion to procede out of it. And it is not ynoughe for a Christian mannes cō|municacion to be vnhurtefull, but it ought also to bee of suche sorte, that it bee spoken in season, and to so good purpose as it maye bee commodious vnto the hearers. But in case you doe otherwyse, you shall not onely offende menne with vnprofitable, vnseasonable, and noysome comunicacion▪ but also the holy spirite of God, that dwelleth in Christian hartes, by whome youre soules and bodyes are, as it were, marked vnto God. And it is furthermore conueni|ente for you, to bryng foorth that marke safe and fayre in that daye, whan you shall receyue the rewarde of your Innocencye, at whiche daye you shal bee dysseuered from the coumpanye of the eiuyll. And trewelye thys spyryte is dryuen awaye and dyspleased with all kynde of vncleanesse, and canne not abyde to haue a dooe wyth wrathe, wyth reuengement, nor with filthye com|municacion, he is peaceable, gentyll and bounteous, and yf you haue truelye receyued hym, let al bitternes, swelling and fearcenes be ferre from your conuer|sacion. Let angre, loude speakyng, and scoldyng be so fer from you, y^t no leauen

of malice remayne in youre stomake, whereof these manner of myscheafes are woont to budde out. But rather bee you tractable and gentill among youre selues, readye to haue mercie, to pardone and to forgeue euery one other, yf any thyng chaunce to bee dooen amyste through errour and mannes imbecillitie: to forgeue (I saye) for Christes sake forasmuch as God hath forgeuen you your offences by Christe once for al, how beit the lord hath forgeuen his seruauntes vpon this condicion, that after his exauple, we should also euery one forgeue oure felow seruauntes. For concorde can not possibly in any wyse continue among men, onles thei can beare paciently euery mā with the faultes of others.

The .v. Chapter.

The texte.

Be ye therfore folowers of God as dere chyldrē, and walke ye ••loue euen as Christ loued vs, and gaue hymselfe for vs an offeryng and a sacrifice of a swete sauer to God. As for fornicacion and al vnclennesse, or couetousnes, let it not be once named among you, as it be commeth sayntes, or filthynesse or foolishe talkyng, or testyng, whiche are not comly: but rather geuyng of thanks. For this ye knowe that no whoremonger, eyther vncleane persone, or couetous persone (whiche is a worshipper of ymages) hath any inheritaunce in the kyngdome of Christe and of God. Let no man deceyue you with vayne wordes. For because of suche thynges commeth the wrath of God, vpon the chyl dren of disobedience. Be not ye therfore companions of them. Ye were sumtime darkenes but nowe are ye lyghtm the Lorde. Walke as children of lyght. For the fruite of the spirite consisteth •• al goodnesse and righteousnesse and trueth. Ac|cepte that which is pleasyng vnto the Lorde.

THan forasmuche as by the holy goste you are the children of God, see that you bee lyke your father in holines of lyfe, that you maye worthylye bee loued of hym for euer. For truely thus shal he shewe hys loue towards you perpetu|allye, yf you she we loue among your selues one vnto ano|ther. And howe aboundantelye greate the fathers loue was towards vs, it appeareth playnelye by hys sonne, who loued vs so enteirlye muche, that not onelye he hathe frely pardoned al our sinnes, but also offred himself vnto death vpon the crosse, to thintente, where God the father was before displeased and angred with vs, he should by meane of this sacrifice and offreyng of good sauour that smelleth swete in his prefence, become louyng and mercifull vnto vs. This louyng chalritie in case we folowe, as it becommeth vs to doe, we shal not onely be tracta|ble, yf any thyng shall chaunce to be committed agaynste vs, but also we shall not drede, if occasion so require, for the commoditie of our

neighbour to putte our lyues in daunger. But nowe to what purpose neede we to speake earnestly vnto you, touchyng suche vyces, as be to filthye and to grosse, as whoredome and al kinde of vncleanes, and insaciabie desyre of money: from the which mon|streous abominacions, a Christian mannes conuersacion oughte to be so ferre alienate, y^t it wer shame to haue thē once spoken of among thē. For there be some thinges so execrable, that an honeste pure harte woulde euen abhorre once to thinke of thē. And it becōmeth saynctes, to be not only of honest cleane cōuersalcion, but also to bee chaste mouthed & of pure comunicacion. And we may not thinke it ynoughe, to be pure of woorde and cleane of lyfe onely, excepte we abhorre also to talke of foolishe friuolous fables, and vayne flirtes and iestes,

whiche as in other they maye be tolerated or commended, so truely in Christilans they are nothyng ●●●●e nor congeuen●e. For Christians in theyr moste spedye Iournaye to heauen, haue constinual ba●ayle with byees, and so daun|gerous battayle, that they canne haueno laysure to applye suche tryfles and sportes, but rather they haue to wepe. And whan the mynde woulde make merye, because of good successe and well spedyng, it oughte to make metye in hymnes and thankes geuyng to God. Howebeit I knowe well ynough, there be philosophers, that teache Carnal copulacion out of mariage to be no s●●●●, because it is not punished by mannes lawe. And that couetous besyre of money is no faulte, because there is no temporall payne appoynted vnto it. But I woulde haue you vnderstande for a certayntyte, that whosoeuer is an who rel●onger, or spotted with any kynde of vncleanelustes, or geuen to Couetousnes (whiche, forasmuche as he repositeth his principal felicitie in dumme transitorie substaunce, is reckoned lite● better than a woorshipper of Images) shal not be admitted into the enheritannce of Immortal lyfe, that God hath promised his to ●nherite commōly with Christ. And if you thinke that this paine is but light, than geue credence to them, that goe aboute to perswade vnto you; that those synnes are but lyght. Suffer not your selues to be deceyued wyth s●che maner of vayne friuolous comunicacion, but take hede rather to the doctryne of the Gospell, seyng that for suche maner of synnes, althoughe they be not punished with mannes law, yet the vengeance of God commonly falleth vpon the chil|dren of disobedience, for distrusting the promysse of the heauenly father, and ●●|posyng theyr felicitie in suche kynde of thinges. Onte you diuorted youre selves from suche mennes company, and professed Christ. It standeth you therfore in hande to beware, that your conuersacion be not lyke vnto the ●●●ghtynesse of them, that professe one waye and lyue ferre wyde an other waye. The darkenes of Ignoraunce hath bene yet hitherto the occasion of erreure: And the trueth of the Gospel is

sprongen vp and wyped awaye all darkenes. And you in tymes paste, walked as in the darke night, and committed the shameful vyces that are doen in the night. But nowe God by the lyghte of the Gospel, hath enlumined your hartes, that you maye clerelye descerne, howe a bominable the thynges are now, that before appeared to be pleasaunt & swete. The nighte hath no shame and couereth many thynges, that no man woulde bée bolde to dooe in the clere day. Therefore see you ordre your conuersacion all together after suche sort, as you forgette not to consider, that you lyue in the daye, and are alwayes seene to theiyes of God. He that taketh a lourneye in the night, many tymes stom|bleth, because he seeth not, where he shoulde goe by. And the daye on the other parte hath this commoditie: it sheweth what is to be folowed, and what is to be auoyded. For it teacheth vs in euery condicion to flee from malice, cursed speakyng and dissimluacion, and in steede of them to folowe goodnesse, rightelousnesse, and trueth: and generallye to marke rhat thyng alwayes, not that is pleasyng vnto mē, nor y^tis swete or delectable vnto vs, but y^t which is accep|table vnto the wil of god, after whose appointmēt our cōuersacion ought alto|gether to be gouerned.

The texte;

And haue no felowship with the vnfruitful workes of darkenes: but rather rebuke them. For it is shame euen to name those thinges whiche are doen of thē in secret: but all thinges when they are rebuked of the light are manyfest. For whatsoeuer is manyfest, the same is light. Wherfore he saieth: awake thou that slepest, and stand vp from death, and Christ shall geue the lighte.

Page [unnumbered]

⟨1 page duplicate⟩

Page xi

⟨1 page duplicate⟩

Page [unnumbered]

Christe is the fountayne of our dayelyght: and yf you wyll continuallye cleane vnto hym, your endeouour shal be to doe fruitfull honeste offices of godlines, and suche as be worthye of the lyght: and from henceforth be a shamed to haue a doe with the vnfruitfull workes of darkenesse. Now therfore take so good hede, that you s^oyde not agayne into your olde

former darkenesse, that you may rather with your lyght bewray and reprove those naughty dedes, that they cō|mit in theyr darkenes. For whā thei are not afraied to offend God, as oft as the night or secrete place hath takē away shame, the thynges that they do than, are so abominable, that it were very shame euen once to make rehersal of them. But as long as they offende, whyle no lyghte appeareth▪ they offende ••cenciouslye without punishment. But as often as they are bewrayed with the open light, than the vilenesse of the thyng begynneth to bee knowen; and the faultes so be•|wrayed, are amended and turned into better: that is to were, whan the nyghte is turned into the daye, and the blyndenesse of harte vtterly expulsed. And yf your conuersacion be light, they shalbe ashamed of theyr owne filthynes, wh•n they see your Innocencie. And than it shall come to passe, that beeyng moued through your honeste godlye demeanour, they shall bee styrred vp to Innocen|cie, yf they see the lyght of Christe▪ shynyng in you. For in deede thus sayeth the prophete. Wake thou that sleapeste, and ryse vp from the deade, and Christe shall geue the lyght. It is a very deade sleape, yea rather death it selfe, to bee o|uerwhelmed with the pleasures of this worlde, and not to respecte the thynges that are eternall and vnfeynedlye good. And yet they cannot otherwyse awake nor by any other meanes returne to lyfe, onlesse Christe spring into theyr hartes and wrpe away the grosse darkenesse of ignoraunce.

The texte.

¶ Take hede therfore how ye walke circūspectly: not as vnwise, but as wise men: a•o|lding occasion, because the dayes are euyl. Wherefore, be ye not vnwise, but vnderstand what the wyll of the Lord is, and be not droncke with wyne, wherein is excesse: but be fylled with the sprite, speakinge vnto your selues, in psalmes and hymnes, and spyritual songes, singyng and making melodie to the Lorde in your hertes, geuyng thanks alwayes for all thynges vnto God the father, in the name of our Lorde Iesus Christ, sub|mittying your selues one to another in the feare of God.

Therefore you of the Ephesians, vnto whome Christe, our bryght sunne, ge|ueth hys clere lyght, take hede and loke about you, how and after what maner you walke, not leadyng your lyfe nowe after the maner of the gentyles, which through blyndenesse of harte perceyue not what is honest, but as it becommeth them, that vnderstande truelye the doctryne of the Ghospell, and with losse of all you haue redeme this oportunitie to obteyne saluacion: whiche the more gredelye is to be layed holde vpon, y• this tyme is so per•ously naught, and ma|ny thynges flowe in on euerie side, that are hable to withdrawe vncircumspect men from the synceritie of Christian doctryne. Therefore it standeth you in hand to take the more circumspecte hede, that throughe vnaduisednesse you geue not occasion vnto the wicked, y• eyther they maie be open aduersaries to the Gospel,

or elles drawe you backe from your profession. This is the whole Summe of your saluacion, and in this behalfe you ought to be warely wyse, to wynke at other thynges, and to declare that you vnderstande perfectlye what the lordes wyll is. For his desire is to haue al men brought to the saluacion of the Gospel, if it were possible. And it shalbe requisite for such as take that busines in hand, to bee sobre. For drounken ship is hartelesse, and vncircumspecte, and not onelye harteles, but also rashe and temerarious.

Therefore be in no wyse drounken with wyne, whiche is a thyng vnecessari, and prouoketh a ciuiousnes: but be you filled with the swete wyne of the holy ghoste. For that is a fortunate ebrietie, that can stirre vs, not to wanton daun|cynges or folyshe ballettes, wherewith the gentiles crie vpon theyr deuilles: but vnto psalmes, and hymnes, and spirituall songes, wherewith to reioyce, and syng, and make merye amonge your selues vnto the lorde: not with vncom|ly yellyng noyses, as madde drounken men are vsed to dooe, but in wardelye in your soules and in your hertes. This is a pleasure, this is a loue, this is a ba|kette woorthye of Christians, leste they shoulde excede the gentiles in drounken bankettynges. After theyr drounken pastimes, sorowe dooeth ensue, and many tymes also disease of bodye. But your myrth is a continuall merimente. For whatsoever chaunceth vnto you, whether it bee gladnesse or whether it bee sad|nesse (gladnesse from our mercifull God, sadnesse from hym that laboureth for your saluacion) you are bounden alwayes to geue thanks for all thynges, belyng assured, that nothyng can happen, but to the beste auauntage of your eter|nall felicitie. But the thanks are to bee geuen vnto God, the autoure of al good thynges to al menne: and thesame is also the father and God of our lord Iesus Christe, by whome he geueth vs all thynges, and hym he wyll haue praysed in all thinges equally wthhimselfe. Christ hath submitted himselfe obediētly vnto y^rfather, and in lyke case it becommeth vs to submmite our selues vnto hym, not that it besemeth a Christian to be a terrour vnto a Christian, but those that reluerently folow Christ, as apperteineth, do not grudge to submit thēselfes euerye one to other, inasmuch as he, beyng the supreme head of al, hath submitted him|selfe humbly vnder al. Let the inferiour acknoweledge the autoritie of the supe|riour. And on the other syde, let the superiour confourme hymselfe vnto y^rcapacit|e of the inferiour: so as y^r rather he may do hym good. For he y^t among Christijans beareth moste rule, ruleth to none other ende, but to do the most good he cā.

¶ Ye women, submitte your selves vnto your owne housebandes, as vnto the Lorde. For the housebande is the wyues head, euen as Christe is the head of the congregacion: and thesame is he that ministreth saluacion vnto the bodye. Therefore, as the congregacion is in subieccion to Christe, likewyse let the wyues also be in subieccion to theyr hous|bandes in all thynges. Ye housebandes; loue your wyues; euen as Christe also loued the congregacion, and gaue hymselfe for it, to sancrifye it; and clensed it in the fountayne of water throughe the woorde, to make it vnto hymselfe a glorious congregacion, withoute spot or wrinkle, or anye suche thyng: but that it should be holye, and withoute blame. So ought menne to loue their wyues, as theyr owne bodyes. He that loueth his wyfe, loueth hymselfe. For no manne euer yet bāted his owne fleshe: but nouryshéth and cherisheth it, eue• as the Lorde dooeth the congregacion. For we are membres of his bodye; of hys flesh, & of his bones, For this cause shal a man leaue father & mother, & shalbe ioyned vnto his wife; and of two shalbe made one fleshe. This is a great secret, but I speake of Christ & of the congregaciō. Neuerthelesse, dooe ye so, y• euery one loue his wife euē as himselfe. And lette the wyfe feare her husbande.

Let the wyues therefore acknowledge the autoritie of theyr housebandes, and be in subieccion vnto them, none otherwyse, than the congregacion is in subieccion* to the Lorde Iesu. For lyke as Christe is the heade of the congregacion, e|uen so is euery housband the head of his own wife. Neuertheles like as y• head hath preeminence ouer the bodye, to the entent the health of the body should del|pende of it: euen so is the housebande in autoritye ouer the wyfe, not to thin|tente to vse her cruelly like a tyranne, but to prouide for her wealth, because hys witte is more substanciall than hers. And yet the wife maye not bristle against her housebande, because he seeketh at her handes to bee more loued than feared.

Page [unnumbered]

But her duety is to be somuch more in subieccion in al pointes, like as y^e congre|gaciō is so much y^e more in subieccion vnto Christ, as he hath more lowly sub|mitted himself for the saluacion of her his spouse. And on the other parte, you y^t* be housbādes, a buse not your autoritie lyke tyrannes ouer your wiues, but ra|ther vse them with like louyng charitie, as Christ hath and doeth loue his con|gregacion, whome beyng an aduouterer and an obstinate rebel, he did not one|ly not caste of, but also gaue hymselfe vnto death, for the redemyng of her salluacion: and so of adefiled one he made her pure and holye, and where she was vncleane and foule, he made her fayre and goodlye: and yet caste her not in the

teeth with her vyle filthinesse, but washed her cleane with the streame of his own bloud, and scoured her in the fountaine of lyfe that worketh profitably by the inuocacion of the name of God, so as through his owne diligent goodnes he myght prepare for hymselfe a glorious wife, euen the congregacion: whiche now should neyther haue spotte nor wrinkle, nor any suche lyke, that might be displeasaunt in the housebandes iye, but in euery point both fayre and faultles. And so it becommeth the housebandes to be lykewise affected to wardes theyr wiues, that they leaue nothing vndone, whereby they maye make theyr wines perfite Christian woomen, and to bee no lesse carefull for their wyues healthe, than the head is carefull for the health of the bodye. For the wyfe is the house|bandes body. Admitte thy wyfe be of croked condicions, or a nyce wanton, or geuen to other vnthriftnesse: destroye her not with ragyng crueltie, but heale her and amende her with so bre lenitie. Correcte the faulres, so as thou loue thy wife neuerthelesse for all that. For what would the head doe, yf it see his bodye be full of sickenes or disease? would it beginne to hate it, and for sake it? or rather heale it, if it coulede, and if it coulede by no meanes heale it, yet at least beare with^{*} it, and cherishe it? Might it not be thought a great absurditie, if the head would wishe euill to his owne bodye? He that loueth his wyfe, loueth hymself, for she is parte of hymselfe: what man had euer so litle felyng of the senses of nature, to hate his owne bodye? What man dooeth not rather nourishe and cherishe hys bodye, what a maner a one so euer it bee, to make it better and lustier? Seyng that the very Ethnikes doe naturally no lesse than so, why doeth not Christian charitie worke the same in vs a great deale more, inasmuche as we are moued thereunto by the example of Christe, who did not forsake his wife the congregacion (though she was disteyned before tyme, many sondry wāyes, and a very whorishe naughty packe) but he clensed her, he pyked her, and made her perfectly trimme in euery poynt. Therefore, you house bandes doe the same vnto your wyues, that Christe hath dooen vnto vs, that are the membres of his body, whiche is the congregacion, lyke as the wyfe is the bodye of the housebande, of whose fleshe and bones she is made, to thintente it maye be manifestlye knowen, that that thyng oughte in no wyse to bee diuorced asondre that is all one selfe same thing. For thus we reade in the booke of Genesis. For the wyues sake, man shal rather forsake father and mother, than forsake his wyfe: vnto whom he shall so kepe hymselfe, that of twoo there bee made one, in moste perfite coulpling together both of bodies and soules. Nexte after God, we are most boun|den to father and mother, & yet the wife is preferred a boue them. Herin is ment a certain vnspeakeable great misterie, howe that the thyng that was doen in Aldam & Eue vnder a figure, should be performed in effect mystically in Christ and

in the congregacion. This inseparable cōiuncciō, whosoeuer wil wel weigh, shal perceiue that there lyeth hidde a great mistery. For lyke as Christ is one with the father, euen so would he haue all his to be al one with him. And albeit this mistery importeth greater circumstaunce, than can be nowe presently expressed, yet it is inough to haue applyed the example to this ende, that euery man should loue his wife, none otherwise than he loueth himselfe: and considre that both he and she are al one selfesame thing, euen as Christ loued his con|gregacion whome he vnited entierely to himselfe. Finally it shall be the wyues parte, not only to loue her husband agayn, as her companion to liue together, but also reuerence him, for the autoritie sake that he hath ouer her. And than shall hartie loue continue long together goodly, in case both parties doe theyr dueties accordingly.

¶ The .vi. Chapter.

The texte.

Children, obey your fathers and mothers in the Lorde: for that is right. Honoure thy fa|ther and mother, (the same is the firste cōmaundement in the promes) that thou mayest pros|per, and liue long on the earthe. Ye fathers moue not youre children to wra|the: but ye shall bryng them vp through the norter and informacion of the Lorde. Ye scruauntes bee obedient vnto them that are your bodely masters, with feare and tremblyng, euen with the synglenes of youre hearte, as vnto Christe: not dooyng seruice vnto the eye, as they that go aboute to please menne: but as the seruantes of Christ, dooyng the wyll of God from the hearte with good wyll, seruyng the Lorde & not menne. Knowyng this, that whatsoeuer good thyng any manne dooth, the same shall he receyue agayne of God, whether he be bonde or free. And ye masters dooe euen the same thynges vnto them, puttyng away threatenynge: Knoweyng, that your master also is in heauen, nether is there any respect of person wyth hym.

L Et autoritie be gouerned by charitie, that in any wyse it practise no tirannie. And on the other side, let reuerent feare holde vnder the lower sort, so as through to much sufferaunce they waxe not rebellious. For there can no concorde nor quietnes possibly be, where all is hauocke without ordre. Ouer the wyfe the husband onely hath autoritie. But the children are bounden to acknowledge the autoritie both of father and mother. Therefore ac|cordyng to this rule, you children be curteous and obe|dient vnto your father and mother at al theyr honeste Christian commaunde|mentes. For this doeth euen the equitie of nature also require, that we shoulde honour them to whome we are bounden for bringing vs in to the worlde: and be kinde vnto thē, by whose goodnes, we are nourished and broughte vp. And to be briefe, the very lawe of god

commaundeth the same, and sayeth: honour thy father & thy mother. And it was not inough to geue that commaundement, as it doth in the other commaundementes. Thou shalt doe no murther. Thou shalt not steale. &c. But he added also a reward vnto it, to allure them the rather to doe theyr duetie: although those thinges that are honest, ought to be dooen frely without rewarde. But what rewarde doeth the scripture promise? That it may happen wel vnto the, sayth it, and that thou mayest be long liued vpon earth. Uerely it is to be thought, that persone not to be worthy of long life, that is vnkynde and rebellious agaynst them, by whome he hath receiued the vse of his life. On the other part, you fathers abuse not your autoritie, & the obediēce of your children, thinking that you may lawfully do to thē what you lust.

Page [unnumbered]

They are children, and not bonde seruauntes. Let gentlenes mitigate auto|ritie. You must beware that through waiwardnes of your old age, or through strayt dealing, or immoderate frowardnes, you amend them not, but prouoke their stomakes to bee wurse. In case they doe amisse, by reason of youthe, they ought so to be admonished, that they may be rather taught than discouraged. Let this be the speciallest poynt of your charge, so to enforme them with mo|uicions and instruccions from theyr tender yeares, and so to allure them with the exaumples of godlines, that it may appeare, they were brought vp vnder Christian parentes accordyng to the doctrine of Christe. For by this meanes shal they soner be brought to good frame, then with threatninges, or crueltie, if* they be taught and not altogether compelled. You seruauntes, let it appere by you, that the profession of the gospel, hath made you better and more profita|ble. And the duetie that other doe to their maisters, vnto whom they are bounden after the temporall condicion of seruitude, loke you on your behalfe doe it much more aboundantly. For the office of baptisme is not to geue this liber|tie, that you shoulde bee in bondage no more, but that you shoulde dooe youre bounden seruice the more diligently: nor that your will shoulde be to disdayne your maisters, because they are become brethren with you in profession, but so muche the more you ought to haue them in reuerence, and be the more afrayde to offend them: Nor do not, as the common sorte of seruauntes doth, your due|tie for feare, and in your mynde curse them and watche them: but with an vp|right sincere conscience obey them, considering this with your self, that you do this duetie vnto Christ, vnto whose wil you are obedient, although peraduen|ture your maisters deserue not that obedience. By this meanes shall it come to passe, that you shall not be lyke to the common trade of seruauntes, that dooe theyr maisters commaundementes, while they be presently in syght, for feare of displeasure. But assone as they thynke no body seeth them, than they wil do as they luste. In dede thys is to serue

vnto the eye and not of a conscience, and nothing elles but to couet to please men and not Christe. In whose syghte no|thing is acceptable, that is counterfayety done or els by coaccion. But be you as it becummeth the seruauntes of Christe, hartely and faythfully curteous & diligent in your dueties doing towardes your maysters, not because necessitie enforceth you, but because God so willeth you. And see you alienate not your selues from doing your dueties, albeit you haue croked and wiked mē to your maisters. For in dede it is an expediente forwardenes of the Gospell, that you shoulde be curteous vnto them, so that your obedience turne not vnto vngod|linesse. And considre with your selues, that you doe that vnto Christ, that you doe vnto them for the Gospels sake, and that you doe it vnto God, and not vn|to men, inasmuche as you doe it to men for the loue of God. And in case you winne them vnto Christe, through your diligence, it is a righte well bestowed duetie. But and if they shew themselues vn|thankful, yet know you for a cer|taintie, that no man shall lose the rewarde of his well doing. And although he shal not receiue it at mans hand, yet he shall once vndoubtedly receyue it of the lord, not onely the bondman but also the freeman, whatsoeuer good turne he shall hartely bestow vpon an vn|thankful man. Now to conclude, like as those bondseruauntes that professe Christe ought to be so much the more profita|ble vnto their maisters, euen so is it requisite, that christiā maisters be the more gentle in commaunding their seruauntes, and in their behaiours to vse them|selues

in such wise, as they may appeare, to couet rather to be loued then fealred, and to be hartely louing vnto theyr bond seruauntes, inasmuch as they be receiued into the felow ship of brethren: and not alwayes ready to threate and to beate, as the common sorte of maisters is accustomed to doe. Let your ser|uauntes perceiue, that you are become the more gentle by reason of the Gos|pel, so as they also may the rather be allured vnto that professiō as wel as you, if peradventure they haue not yet alredy professed: and considre, that maisters autoritie is but a temporali thing and onely established by mans lawe: And for all that it becummeth not vs in any wise to disturbe it: yet neuertheles there is no respect of persons with god. For he maketh neuer a whit the lesse of any mā because he is a bonde seruaunte, nor maketh the more of any manne, because he is a gentleman borne. According to mans lawes, you maisters haue power o|uer your seruauntes vpon earth, but for all that in the meane tyme you haue a maister in heauen as well as they. And hys will is, that you care for youre ser|uauntes commoditie, through reasonable commaunding, and not to presse thē with tirannie. These thynges that we haue hitherto treated of, tend to this end, that you should aswel be lyke vnto your head

Christ in holines of life, as to algree together among your selues in mutuall concorde.

The texte.

Finally my brethren, be stronge through the Lorde and through the power of his might. Put on all the armour of God, that ye maye stande againste the assaultes of the deuill. For we wrestle not against bloode and fleshe: but againste rule, against power, against worldly rullers, euen gouernoures of the darckenes of this worlde, against spirituall craftyues in heuē. y thinges. Whertore take vnto you the whole armour of God, that ye maye be hable to resist in the euell daie, and stande perfecte in all thynges. Stande therfore, and your loynes girde w^t the trueth, hauyng on the brestplate of righteousnes, and hauing shoes on youre fete, that ye maye bee prepared for the Gospell of peace. Aboue all, take to you the shilde of faithe, where w^t ye maye quenche all the ficrie dartes of the wicked. And take the helmet of saluacion, and the word of the spirite, whiche is the worde of God.

Now this remayneth for a finall conclusyon, that forasmuche as the wieked doe lay sundry engines to ouerthrowe your tranquillitie, you must also bee armed with a strong lustie inward conscience to resist them, not with the ayde of your owne powers, but by the meane of the lorde Jesus your defendour, who will not suffer hys bodye to be destitute. Verely as for vs, we are feble members, but he is valeaunt and mightie, that hath taken vpon him to be our protectour. Desyre therefore of him all maner of spirituall armour and weapons, that therwith being in euery poynt surely harnessed, you may be hable to stand valeauntly agaynst the assaultes of the deuill. For we haue not warre and battayl with men, whose wronges our duetie is to ouercome with pacyence. But our battayl is with wicked spirites, the enemyes and foes of Christe, whose champions and instrumentes those are, that ragingly assault vs. And by their ministry the princes and powers of deuils geue battail against vs frō aboue, and exercise theyr tirannye vpon suche as bee addycte vnto them throughe the naughtinesse of thys worlde, and lay wayte in the darkenes of this worlde for those that loue the lyght of the Gospel. Agaynst those (I say) we must necessarily abyde battayll, and they are not onely mightye of strength, but also exceedingly perfite in spirituall pollicie, and that in the coastes of the ayre, so as they may the easelier come vpon vs, and so as it is the harder for vs to apprehende

Page [unnumbered]

them. To warre agaynst this kinde of enemies, no humayne weapons nor armour can doe any good. But it is the onely armour of God that must

defende vs from harme. Therefore as often as you must entre battayl with your aduersaries, doe alwayes, as noble warriers are accustomed, whan they haue a doe with a daungerous enemie. Get on all your harnesse, and doe euery thyng accordyngly, that whan the daunger of the battayl shalbe, you may be hable to kepe your place, and stedfastly stand vpon the sure rocke Christ. Whan menne goe to warre one agaynst an other, fyrste they couer themselues on euery syde, that they lye not open any way to theyr enemies ordinaunce. Than they make ready to bea•e backe the inuader. The middle partes of theyr bodies, because of the tendernes, they girde with an Apron of maile. The vpper partes they harnesse with a brest plate. Upon the legges and feete they weare bootes, and an helmet vpon the head. Than on the lefte syde a shyld is buckled, to kepe of all arowe shot. And so in like case, you that haue spiritual battayl, with wicked spirites continually, in steede of the girdle, put on trueth to girde vp the loines of your mynde, so as you stande vpryghte and shrynke not at any naughtie en|ticement of false goodes and false opinions. For the breste plate, put on inno|cencie and righteousnes, to kepe the inward partes of your mynd safe and sure with the mayles of vertue and godlines. For bootes to put on the legges and fete, loke you haue a sincere affection that coueteth after nothing, but such thin|ges as be heauenly, and is afrayde of nothyng but onely of vngodlines: so as you may be alwayes readilye prepared to defende the Gospell, whose defence consilieth not in styrryng of tumulte but in patience and quietnesse. And for that cause sake it is called the gospel of peace. The preachers wherof, the pro|phete in times past respecting, was in an admiracion to conside howe excell|lently fayre their feete were. But we must diligently see y• we haue in continual readinesse on euery syde, y• buckeler of faythe, wherby we maye assuredly trust to all the promyses of God. What larum so euer happeneth, with this bucke|ler it shal be vaynquished: what fyrie dartes so euer our sub|till aduersary shall throwe at vs, this buckeler shal kepe them of, so as none of them shal pearce any parte of oure liuely membres. For what thing can wounde the soule, that defieth death it selfe? And if you haue also with this buckler, the helmet of a vi|gilaunt mynde, that can take good circumspect hede, you nede not in any wise to be afraid of your health. Finally, haue alwaies in your right hand the sword of the spirite, aswel to cut of naughtie lustes from your mindes, and to pearce to the inwarde partes of the harte, as also to kepe of the resistours of the gos|pels veritie, and to suppress false head, that trueth may preuayle. This sworde is the worde of God, that pearceth with a constaunt power of fayth, not after the maner of mannes cutting reason, but rather renneth through than cutteth. For the woorde of man is but a weake watriشه woorde, forasmuche as it en|treateth onely of vayne transitorye matters: But the woorde of god is effectua|l, and can skil of nothing out of heauenly thinges, and pearceth through vnto the ioyn|tes of the soule, and searcheth euen to the inwarde boanes and marye. These be the enemies that Christians haue battail withal, wheras with men they are at peace: And these are the weapōs wherwith they defend themselues

and get the victorie, not with their own powers, but by the helpe of Christ the mightie Captayn, through whose luckie ayde theyr batayl hath good successe.

The texte.

And praye alwayes with all maner of praier and supplication in the spirite: & watche therunto with all instaunce and supplicacion for all saintes and for me, that vtteraunce maye bee geuen vnto me, that I maye open my mouthe frely, to vtter the secretes of my gospet (whereof I am messenger in bondes) that therein I may speake frely, as I ought to speake. But that ye may also knowe what condicion I am in, and wher I dooe Tichicus the dere brother and faythfull minister in the Lorde, shall shewe you of all thynges: whome I haue sente vnto you for the same purpose, that ye mighte knowe what case we stande in, and that he might coumforte your hartes. Peace •e vnto the brethren, and loue with faith, from God the father and from the lorde Iesus Christ. Grace be with al them, whiche loue our lorde Iesus Christ vnfaynedly. Amen.

Therefore it standeth vs in hande to pray alway vnto him with continual suplications, and to desyre this of him from the bottome of our hartes, without ceassing in our praier day and night, that al saintes may haue the vpper hand by this sweorde of the spirite. And it is also your duetie, to helpe me with your prayers, and to beseche God that he would geue me plenteous vtteraunce of the gospel, whansoeuer I shall preache it: and that it would please him to vse my mouth as an instrument vnto his owne glory, and to your saluacion, so as I may boldly and without shrinking declare vnto al men the mistical doctrine of the gospel, wherunto all men are called indifferently. And that I be not hindred by suche as labour by all possible meanes, that the glorie of the Gospell should not be spred abroad, for the doing wherof, I am made an embassadour, yea euen now being laden with chaynes, and suffering excedingly, that I may boldly goe about the office committed vnto me. And that this mind may still perseuer with me vnto the ende, and that by the helpe of Christe, I may freely speake, as it becummeth me to speake. For it is a rebuke for a preacher of the gospel to be afrayd of anything, that should hinder him from doying the office of the gospell. To conclude, as concernyng the state of myne owne thinges, & howe the matter standeth with me here, you shall knowe all of Tichicus my welbeloued brother, and not a brother onely for the sinceritie of his fayth, but also a minister and an helper in the gospels businesse: whome I haue sent vnto you for this purpose, that you might know certainly in what state we are, and that you should be much couforted by his beyng there, lest your hartes should be discouraged through myne afflictions. For I am so tyed and bounde, that the gospell of

Christ doeth triumphe, notwithstanding, euen out of the prielson. My prayer is, that peace and mutual loue ioyned with sincere fayth, may be vnto al the brethren. Of faith springeth charitie, & charitie nou|risheth concord. These thre with prosperous procedyng, graunt vn|to you God the father, and the lorde Iesus Christe. The loue and merciful goodnesse of God be for euer with all them that with an vnfained conscience and vnspotted life, loue the lorde Iesus Christe: and despysyng the transitory tryfles of this worlde, folowe the thynges that are e|ternall and heauenly. And to con|firme this mine hartie praier, I besече god graūt mercifully.

Amen.

Thus endeth the paraphrase vpon the Epistle of S. Paul the Apostle to the Ephesians.